The
CHRISTIAN CENTURY
A Journal of Religion

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Are Missionaries Second-Raters?
By Vernon Nash

Brown Shirts for the Clergy
By Martin Schroeder

Religion as a Muscle-Builder
By Vergil C. Aldrich

The Goodwin Plan
An Editorial

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In This Issue

MARTIN SCHROEDER who writes of the nazification of the German churches, is minister of St. Mark's Evangelical Lutheran church, Bloomfield, Nebraska. The importance of the issue, for which Mr. Schroeder furnishes this historical background, is emphasized by recent dispatches, commented on editorially this week. These indicate that there is still a strong body of opinion among the German clergy which, while in accord with the principal political aspects of the Hitler program, refuses to endorse the anti-semitic policy which has led to the adoption of the so-called "Aryan clauses" in the new constitution for the united German church.

VERGIL C. ALDRICH as might be suspected from the dialogue, "Religion as a Muscle-Builder," is a professor of philosophy. Dr. Aldrich is on the faculty of the Rice institute, Houston, Texas.

VERNON NASH although not himself a missionary, occupies a position which brings him into intimate contact with missionaries and mission work. Mr. Nash is at the head of the Missouri-Yenching journalism foundation, which conducts the school of journalism at Yenching university, the union institution at Peiping which is having so great an influence on the changing journalism of China. For the past year Mr. Nash, under an exchange arrangement, has been lecturing in the school of journalism at the University of Missouri, but he has now returned to his post in China. Incidentally, Mr. Nash believes that the way in which more than $5,000,000 has recently been raised for Yenching, much of it from sources which have never given previously to mission work, indicates that

(Cont'd in 3rd col.)

The CHRISTIAN CENTURY

November 22, 1933

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Calendar of Coming Events

Nov. 20-22. Annual meeting, Methodist Board of home missions and church extension, Philadelphia.
Nov. 20-24. Congregational and Christian churches conferences at forty centers in the state of Ohio.
Nov. 22. Commemorating 200th anniversary of Episcopal service of interdenominational fellowship, Trinity church, Boston.
Nov. 22-25. Annual meeting, Methodist board of foreign missions, Central church, Brooklyn, N. Y.
Nov. 25. New York Urban League concert, Town Hall, New York city.
Nov. 25, 26. Conference of the Rocky Mountain field council, Y. M. C. A. Topeka, Kan. Y. M. C. A., Topeka, Kan.
Nov. 27. Pastors' and religious educators' conference, The Whittier, Philadelphia.
Nov. 27. Presbyterian ministers meeting, First church, Detroit.
Nov. 27-29. New York area ministers' retreat. Thayer-West Point inn, West Point, N. Y.
Nov. 28. Annual meeting Pennsylvania council of churches, Zion Lutheran church, Harrisburg.
Nov. 29. Florida state conference, Methodist Episcopal church, south, Ocala.
Dec. 3. Thanksgiving program, United church choirs of greater Cleveland, music hall, public auditorium, 3 p. m. Auspices music committee of Federated churches.
Dec. 4. Annual church federation meeting, St. Louis.
Dec. 6. Women's presbyterial society, First Presbyterian church, Detroit.
Dec. 7-8. Foreign missionary conference, Indianapolis.
Dec. 10. Universal Bible Sunday.
Dec. 12. Annual meeting Minnesota federation of churches, Y.M.C.A., 12:15 p.m., Minneapolis.
Dec. 12-13. Executive committee meeting, Northern Baptist convention and board of missionary cooperation, LaSalle hotel, Chicago.
Dec. 13-15. United foreign missionary conference, Philadelphia.
Dec. 15-17. Mid-year meeting, college of bishops, Methodist Episcopal church south, St. Louis.
Dec. 31-Jan. 7. National convention of evangelists and Christian workers. Russell Conwell Baptist temple, Philadelphia.

In This Issue

(Continued)

the type of mission work favored in the Laymen's report can attract adequate finances.

GEORGE R. GROSE was formerly bishop of the Methodist Episcopal church, stationed in China, and, before his election to the episcopacy, president of DePauw university, Greencastle, Indiana. Dr. Grose is now a resident of Pasadena, California.

The Christian Century

An Undenominational Journal of Religion

VOLUME L CHICAGO, NOVEMBER 22, 1933 NUMBER 47

EDITORIAL

THE impression is being broadcast that public sentiment is swinging dangerously against the Roosevelt administration's program of recovery. How much truth is there in this idea? It is undoubtedly true that Mr. Roosevelt's policies and acts are being subjected to more criticism just now than at any previous time, but this by no means indicates a general loss of confidence. For one thing, it should be recognized that the very increase of criticism in certain quarters is an indication of at least some measure of economic recovery. Six months ago business was too scared to kick; its growing tendency to stand up and growl at the administration now is a sign that it feels its own strength returning. For another thing, there are indications that some types of criticism are being magnified to the limit. This is strikingly true of the farm situation. Reliable observers assure us that there has been less violence and less power in the farm strike movements this year than a year ago. But a year ago the press wanted to make farm unrest seem as circumscribed as possible while this year the press, which is still at loggerheads with the NRA, wants to make the farmers' agitation seem as widespread as possible. Such facts as these need to be borne in mind in judging the current state of affairs.

Has the Nation Swung Against Roosevelt?

The End of The Fair

CHICAGO has furnished the nation the one bright spot of this year of general economic gloom and doubt. The millions who have walked with care-free and orderly joyousness down the avenues of the Century of Progress, through the exhibit halls and the entertainment pavilions, gave no sign of the perturbed state of the world outside. For those who live in Chicago the fair has been a happy escape from economic realities, not alone in the fact that it brought five months of comparative prosperity to hotels, transportation systems, vacant lot garages, State street stores and private homes with rooms to let, but in the presence of throngs of typical Americans with their families, bent on holiday, and wearing a smile which became an infection of good cheer to the entire region. The fair itself, with its gay and brilliant colors changing incessantly under play of changing lights, became the symbol of gladness in an uncertain and chastened time—a little island of fairy magic in a world of grim and dubious reality. The pride with which the press and the public sentiment of the city regards such an achievement in such a period will be indulgently understood by the rest of the nation. And any critical judgment upon the character of the fair will take account of the unanticipated and unprecedented circumstances under which the great exposition was carried through.

The Commercial Note and The Hall of Religion

IT WAS a commercial fair, predominantly. That is to say, its exhibits were drawn chiefly from commercial and industrial enterprise. Advertising of wares was its conspicuous note, and the actual selling of wares so pervaded the entire exposition as to make it seem like a vast oriental market. This aspect was regrettable, but it hardly merits cynical condemnation. No other kind of fair could have been held this year. No large subsidies from the government supported it. No large gifts of philanthropy undergirded it. Foreign nations responded only with token exhibits, and many of these were compelled to finance themselves by the selling of wares. Even the hall of religion was turned into a sort of shop. Except in its general color tone the hall of religion has not left a pleasing memory. Its fundamental conception as an exhibit of denominational interests was a mistake. Denominational headquarters have little of public interest to exhibit, and the public, including church members, have little interest in the things which denominations, as such, have to offer. Factitious interest was created in certain objects of art—the Nordic Christ, the large relief copied by Lorado Taft from the painting by Albert Bloch, the murals of the Mormon trek to

Utah, the highly colored and lighted figure of Luther, various ecclesiastical robes worn in Episcopal services (particularly the robe worn by Bishop George Craig Stewart on the occasion of his "enthronement" as bishop of the diocese of Chicago), certain novelties such as the Last Supper done in mother of pearl, a miniature cathedral finely carved in wood, the smallest New Testament ever printed, and some ecclesiastical art pieces "both Catholic and Protestant" in the extreme end of the south corridor—the whole array of which has left a dissatisfied, not to say unpleasant, taste in the memory of all who have any critical judgment either in the realm of art or religion. In fact, this dissatisfaction has become so conscious that the committee of churchmen who were responsible for constructing the hall of religion and filling it with knickknacks and novelties and trumperies and propaganda devices have voted not to participate in the fair of 1934. Little will be lost by this decision, and it is to be hoped that, the way being thus cleared, a new conception of the kind of contribution which religion can make will emerge during the intervening months.

The Chalice Of Antioch

THE CENTER of attraction at the hall of religion was the so-called Chalice of Antioch. It was described by the attendant as probably dating from the first century, and the portraits of Jesus and the apostles in exquisitely wrought silversmithing were thus, it was said, probably made under the guidance of men still living who had seen the Lord in the flesh. It is said that more than 100,000 persons paid 25 cents each to see this cup, which was deftly represented as, if not the holy grail, something equally precious. In the circles of scholars who have a right to an opinion on the matter there is a general attitude ranging all the way from a feeling of squeamishness in reference to the claims of the owner of the cup, to an articulate protest against the use to which it has been put by the fair management and the management of the hall of religion. That the cup is a valuable and beautiful Christian relic there is no denial. But the claim that it dates from the first century elicits from competent judges a skeptical shrug of the shoulders or a distinct denial. It is asserted by some scholars that it could not be earlier than the fourth century. For several weeks after the opening of the fair the cup was exhibited in a glass case in full view. Then a circular curtain was set up and an admission fee charged. This was justified by referring to the cost of a $300,000 insurance policy carried upon the cup, and the expense of special police who were constantly guarding it. The obvious comment of those who take no stock in the "holy grail" claim is that the cup was greatly (but shrewdly) over-insured. It is felt that the public was not dealt with frankly and honestly. The effect of the commercial note in the hall of religion, and the absence of any note of nobility and spiritual uplift, together with a half-defined yet persistent feeling that in the case of the Chalice of Antioch something was sold to the public imagination for more than it was worth, has left anything but a comfortable memory of the role played by religion in meeting the unique opportunity which the fair afforded.

Four Million to be Given Work

THE President's plan to get four million more men off the relief rolls and on pay rolls was pushed forward, the day after his announcement of it, by the allotment of $400,000,000 to the Civil works administration to be spent in construction projects all over the country. We are not entirely sure as to the distinction between this new "civil works" and Mr. Ickes' old "public works." Apparently, the CWA is to be a sort of adjunct of the federal emergency relief administration—Mr. Harry L. Hopkins is director of both—and is to include any sort of job having civic value that does not come under the PWA program and that can be made a means of putting men to work at once. "Speed is of the essence of the program," says Washington, viewing the swift approach of winter. A great army is therefore to be recruited and sent out to do all the things that obviously need to be done to clean up our cities and towns. Streets and alleys may be cleaned, sidewalks repaired, abandoned buildings pulled down, the junk heaps which disfigure the approaches to practically all towns wiped out—the list of salvage and repair jobs that lie ready to hand is almost without end. Some of the projects on which this new army will be employed may be hastily devised and may not represent the deepest need of the communities. But no need can be deeper or more urgent than that of providing for the basic necessities of those who are out of employment and out of food and funds. As a partial substitute for reliance upon the dole, this plan of civil works has everything to commend it. And as a public policy it indicates that, with man power available, the nation will at least use this depression period to rid itself of eyesores.

Hitler Wins Against Nobody

NAZI candidates in the German election of November 12 may be considered to have stood in no great danger of defeat, for all other parties had been annihilated in advance and no opposing candidates were allowed a place on the ballot. But the remarkable achievement of getting out 95 per cent of the registered vote for the nazi candidates, and even more than that on the referendum, shows that some vigorous precinct work was done. Anybody who ever tried to "get out the vote," even in a closely contested election in which votes were going to decide something, knows that a result of that sort does not just happen. Hitler's policy includes not only imposing his arbitrary government on the German people but making them

ask for it and say please. The most revealing incidents in this connection were the ballots at the concentration camps, where the citizens (Jewish and other) who are held without charges or trial as "politically undesirable" voted with tremendous enthusiasm, if we may judge by the face of the returns, that they desire the government that does not desire them. In one camp 1,020 out of 1,036 voted for the Hitler candidates and policies! Outside of the camps the control was a little less perfect. Two million voters (about five per cent of the total) voted no on the referendum. One is reminded of the vote of the Vatican council on papal infallibility—533 yes, 2 no—and of the official comment: "Only two nays; therefore almost total unanimity. And yet, two nays; therefore full liberty." Perhaps these two million—including the sixteen at the Ostrazen concentration camp—will be cited to prove the perfect freedom of the election!

Whipping the Pastors Into Line

THE summary suspension of two popular pastors for failure to support all the policies of the reichsbishop is a very small item in the story of the German election, but it threatens to have important significance for the church. The suspension, which was ordered by Hossenfelder, president of the German Christian movement and head of the Prussian church, did not actually take place. When it was pointed out that such an act a day or two before the election would produce an unfortunate effect on public opinion, the nazi ecclesiastic rather naively proposed to make the order effective the day after the election instead of the day before. Hitler, too wise to permit that transparent subterfuge, directed that the order of suspension be revoked. But one of the almost-deposed pastors, Niemaeller, a former submarine captain, who is opposed to the anti-semitic policy in the church, launched a counter-attack by demanding the removal of Hossenfelder and all members of the supreme church council who countenanced a speech by Krause, the head of the Berlin German Christians, in which he threw the Old Testament overboard and affirmed a violently anti-Jewish position for the church. The supreme church council removed Krause, and it is reported that the reichsbishop declared that his utterance was heretical. It is a very interesting situation, with one side threatening the other with disciplinary proceedings, and the other replying with charges of heresy, and the high command apparently trying to maintain a balance between the two by disciplining both.

Where Do the United Missionary Rallies Leave Us?

CHICAGO has now held its united missionary rally, and it is fair to assume that it was a good sample of the effort the mission boards are making in the thirty cities which are to be visited. One of the meetings, that addressed by Dr. E. Stanley Jones on Sunday afternoon, drew the largest crowd to attend a Protestant gathering in the last twenty years. Practically all the other audiences filled to capacity the auditoriums provided. It is evident that people will turn out at the prospect of intelligent discussion of the mission enterprise. Now that the Chicago campaign is over, what is the general impression that remains? For one thing, it is clear that this team of speakers is trying to deal honestly and courageously with the realities of the contemporary world. The approach of Dr. Jones to the issues raised by the laymen's report was epitomized in his letter printed in last week's Christian Century. Bishop Roots was equally realistic in insisting on the difficulties of the problems imposed on Christianity in the far east by communism and Japanese militarism. And the same candor marked the other speakers. Everything that was said carried the sense of great urgency. Yet, at the point of actual appeal, there was no plea save that of giving more financial support to board programs which were admitted to be in need of revision, but which the boards give no sign of being ready, in any important degree, to revise. There is probably some value in demonstrating to Protestants that they can turn out big audiences even in these days of self-questioning. There is undoubtedly real value in bringing these audiences into even fleeting touch with such choice spirits as comprise the united missionary team. But if the boards are hoping that such meetings will bring a new access of confidence in denominational missions as now conducted, or produce any substantial increase of revenue, they will surely be disappointed.

Secretary Hull Starts For Montevideo

SECRETARY HULL, having scarcely had time to recover from his disappointment over the outcome of the London economic conference, sailed last week for the forthcoming Pan-American conference at Montevideo. And, alas, the prospects are no better for the next gathering than they were for the last. If anything, they are worse. Mr. Hull went to London favoring a general world reduction of tariffs, and came home after seeing most of the nations swing toward autarchy (economic self-containment) behind breastworks of raised tariff walls. He goes now to Montevideo seeking closer relations between the Latin American states and the North American republic. What will he be able to achieve? President Roosevelt would seem to have reduced the area for negotiations to next to nothing by his announcement, on the eve of Mr. Hull's sailing, that tariffs and currency stabilization must not be discussed. It will be difficult to get far in matters of trade relations with those two topics ruled out. When it comes to the hope of easier political contacts, Mr. Hull will be talking to delegates who will be thinking of nothing but Cuba. There the United States continues to refuse recognition—that is to say, financial resources—to the Grau government, appar-

ently with the expectation that this government will fall any minute. This withholding of recognition naturally encourages the attempts at revolt which keep threatening the Grau regime. Yet, up to the moment of going to press, the Grau government hasn't fallen. On the contrary, it has just shown its ability to put down a formidable armed revolt that had taken possession of important Havana forts. It begins to look as though this sort of bloody business might be kept up for weeks, or even months. If it does, Grau may eventually be overthrown, but Cuba will be destroyed with him. Mr. Hull, seeking better relations at Montevideo, must defend a policy which is non-intervention of a sort, but as capable of producing chaos as a military invasion.

The Press and the Microphone

RADIO stations as purveyors of news have become a serious rival, not to say menace, to the newspapers. Out of this rivalry there is developing something which may assume the proportions of a war between the two interests. The more recent rivalry in disseminating news is embittered by the already existing competition for advertising. The great news-gathering associations have made a rule that their member-newspapers shall not furnish news for the broadcasting companies to put on the air. The broadcasting systems are therefore on their own in the matter of gathering news. To meet this situation, the Columbia broadcasting company has organized a news service of its own and has applied for the admission of its representative to the press galleries in the halls of congress. But admission to these galleries, as well as to the White House press conferences, is governed by the organization of Washington correspondents of the newspapers and news associations, which is an autonomous body to which the government itself has committed the control of these matters. This press organization, considering the radio people rank outsiders who have no place either in the newspaper fraternity or by its side, has refused Columbia's request, and Columbia threatens to take the whole matter to congress and get their rights recognized by law. To have to take sides in this quarrel will put the congressmen in an awkward spot. Every statesman wants a friendly press, of course; but he also wants a friendly radio. Much bigger than that is the question of the place of radio among the free and responsible agencies of publicity and opinion. If radio news service is to be taken seriously, then in spite of being licensed (and the newspapers loathe licensing for themselves) it must have a degree of freedom comparable to that exercised by the press.

Glimpses Under the Japanese Surface

TWO events, coming within a week of each other, indicate that the military reaction is not all-powerful in Japan. After a trial which has dragged through months, the army officers implicated in the assassination of Premier Inukai have been convicted and sentences ranging up to ten years' imprisonment imposed. Western opinion may be inclined to think that ten years in jail for shooting the head of the cabinet is not what might be called a stiff sentence, especially when the possibility of commutation is taken into account. But this verdict must be viewed in the light of the much milder punishments meted out to the naval officers who were implicated in the same outrage, in the light of the rage created among members of the officer caste by those milder naval sentences, and in the light of the whipped-up campaign designed to make the officer-assassins national heroes. Yet there remained sufficient opposing sentiment in Japan to require that this ten-year verdict should be imposed. The other development, in many respects even more revealing as to what is going on under the surface, was the announcement by the fabulously wealthy Mitsui family of the establishment of a foundation "to relieve distress among farmers and fishermen." Thirty million yen has been subscribed for this purpose. This is not, to be sure, a very large sum when measured by the Mitsui resources. No complete figures are available regarding the wealth of the family, or clan, but it is generally considered to control more than half the banking and industrial life of Japan. The significance of the Mitsui gift, however, lies not in its size but in its making. That a financial empire which has been accustomed to impose its will on Japan without serious question should now feel it wise to take steps to placate proletarian unrest, shows more plainly than anything that has happened hitherto how insecure is the position of Japan's present ruling classes.

The Goodwin Plan

JUST how hard the churches have been hit by the depression and in what straits of desperation they now stand to meet expenses, is indicated by the sweeping popularity of a clever scheme to add to their treasuries by means of a commission on goods purchased by their members from local merchants. Inquiries are daily received by The Christian Century asking for information and an opinion on the Goodwin plan, the name by which the scheme is known. These inquiries originate in all parts of the country from coast to coast, indicating that the plan has already been promoted and tentatively organized on a nationwide scale among both Protestant and Catholic churches. Samples of the promotional literature have been sent by our readers, together with copies of endorsements by men and women prominent in the various denominations. The names of the endorsers include bishops of the Methodist, the Protestant Episcopal and the Catholic churches, and a formidable array of clergymen.

We are informed by representatives of the Goodwin plan that between 600 and 700 employed organizers—a large proportion of them being unemployed

clergymen—are now at work throughout the country effecting a permanent organization of church women at an initial expense of a quarter of a million dollars. The headquarters of the enterprise are in Chicago, where four floors of a skyscraper office building are required to handle the business of promotion and organization. The personnel of the organizing corporation consists chiefly of experienced advertising men drawn together by Mr. Adolph O. Goodwin who conceived the idea, wrought out its details and gave it his name.

Any examination of the scheme involves no reflection on the character or commercial good faith of its promoters, who, so far as appears, are men of good business standing and reputable in every way. Mr. Goodwin has devised a commercial project for the purpose of making money for himself and his colleagues in the corporation. The project offers benefits to the treasuries of the women's societies in the local churches, at one end, and to selected manufacturers of articles in common use, at the other end. The Goodwin corporation stands between the manufacturer and the church women, as a kind of broker or entrepreneur, determining what manufacturers are to be favored by the inclusion of their brands of articles in the catalogue, and organizing and stimulating the church women to purchase these listed articles in order to secure a commission for the treasury of their women's society.

The Goodwin corporation is self-constituted. That is, it has not been created by the churches or by any church body. This is said in order to correct the impression disclosed by some correspondents that the project has been fathered in some fashion by the churches themselves. This is an error, and it is corrected not to prejudice the scheme but to get it fairly before us for examination. What, more concretely, is the Goodwin plan?

Space can be saved by looking at the women's society end of the scheme first, and then looking at the manufacturer's end. A representative of the Goodwin corporation comes before the women's society of a local church and secures the consent of a number of competent women—one woman for about ten families in the church and community—to act as agents of the corporation in stimulating the purchase of just those articles listed by the corporation's catalogue. This list includes every conceivable thing from a toothbrush and a diaper cloth to an automobile—groceries, furniture, druggists' articles, clothing, gasoline, etc., etc.,—but only *one brand of each article* in the same price range. Pepsodent perhaps, but not Iodent; a Chevrolet perhaps, but not a Ford; Sinclair gasoline perhaps, but not Phillips 66. Each of these church women who sign up as agents undertakes in turn to get at least ten housewives to agree to purchase from the local dealer those articles listed in the Goodwin catalogue and to preserve a label or wrapper or other token of each purchase. The agent, or "broadcaster," as she is called, gathers these tokens once a month and sends them to the Goodwin corporation which remits to her a check amounting to 2 per cent of the total purchases represented by the tokens.

The essence of the scheme is to get the church women (including the other members of their families, and as large a number of their neighbors as can be secured) pledged to buy those articles (and with a few exceptions only those articles) listed by the Goodwin corporation. Such a tie-up with the church women would give the corporation control of a huge market—how huge can easily be measured by a bit of computation: The corporation proposes to start giving commissions and issuing its catalogue when 250,000 agents or "broadcasters" have been signed; each such agent will subtend at least ten families from whom she will collect tokens; thus a minimum market of two and a half million families, or at least ten million persons, is to be delivered to the Goodwin corporation, signed and sealed, for the corporation to supply and control by the simple method of determining what brands of articles—only one brand of each article—are to be listed in its catalogue. We are advised by responsible representatives of the Goodwin corporation that the set-up is practically complete—that the 250,000 local agents representing church women's societies have already been secured by the 600 or 700 employed organizers!

Turn now to the manufacturer's end of the scheme. The Goodwin corporation goes to the manufacturers with this colossal market in its control and negotiates for the inclusion of their products in the catalogue. We are advised that this is an inaccurate way of stating it; that the manufacturers are already "storming the doors" of the Goodwin corporation to negotiate the listing of their products. Obviously this would be so. Here is the largest unified retail market available in the whole country. The key to it is not the individual consumer, but the Goodwin corporation. If a manufacturer can get his brand selected he will practically freeze out his competitors in this vast "church market." What, then, must the manufacturer do to secure this market?

He must agree to pay the 2 per cent commission which the Goodwin corporation is to pay to the local agents and which these agents in turn pay to the treasury of the women's society. He must also agree to spend 3 per cent of his total volume of business in a given area in newspaper or other space advertising in that area. And he must agree to pay 1½ per cent of the volume of church business to the Goodwin corporation itself, a total cost to the manufacturer of 6½ per cent of the volume of business created by the Goodwin plan in virtue of its control of the "church market."

The tremendous economic power thus to be wielded by the Goodwin corporation, a self-constituted body, will be without precedent. Not even the "good old days" of the Standard Oil monopoly through rebates to the railroads affords an adequate parallel. For that involved one commodity only, while this involves hundreds, perhaps thousands, of commodities. This plan proposes to cover practically every purchase

made by housewives and their men-folk in the daily run of living.

Do the women of the churches know what they are doing when they sign up for this project? They are doing it for the benefit of the church. Does the church wish the benefit that will accrue to it from partnership in such a system? Does the church wish to become a "market"? If so, does it wish to invest the control of such a market in the hands of a self-constituted private corporation?

The economic aspect of this enterprise cannot be discussed with any fulness at this time. Searching questions arise. But the intelligent reader will sense sinister implications and possibilities by merely reading a description of the plan. As a commercial conception it staggers admiration for its originality, its audacity and its thoroughness of detail. Its success would enormously enrich the Goodwin corporation.

No doubt the corporation is being competently advised as to the legality of the scheme. There are evidences of a most careful choice of words in the prospectus. The 2 per cent commission is declared not to be a "rebate," or a "premium," nor is it paid "for the value of the labels or wrappers or cartons (as such)," nor is it "to be added to the regular selling price." It is a "*remuneration* paid to the workers for specific service of trade stimulation", and which these workers or broadcasters "*may*" turn over to the church. Whether such extreme care in terminology, and the technical caution manifested in signing up individual women instead of their society, will avail to get the scheme past existing laws dealing with restraint of trade, it is premature to consider. For we do not believe this scheme can possibly succeed. Why? In reply, we waive all legal and economic and, for the moment, all ethical considerations, and base our opinion upon the conviction that the churches will not allow themselves to be exploited for any such commercial purpose either by the Goodwin corporation or the manufacturers which that corporation, following the line of its own financial interest, may select.

For thirty years the Protestant churches have been developing a conscience on methods of raising church money. The Catholic church has not been so appreciably influenced by the higher standard, but still uses bazaars and raffles and lotteries and all sorts of devices for wangling dimes and dollars from the faithful and the public. But Protestant churches have been steadily getting away from this cheapening and unspiritual system. It was just about thirty years ago that the daily press featured with considerable amazement the announcement made by a Chicago Protestant church that it would henceforth depend solely upon voluntary gifts for its support, and that all money-making devices, such as oyster suppers, bazaars and such things, would henceforth be banned. Many churches were already at that time on the gift basis. But their number has been greatly increased during the past generation.

The churches are not going back to that system. They may compromise with it in local and occasional functions, but they will not ally themselves on a vast scale with any enterprise of private gain, even if they are paid a percentage of the gain. If the incongruity of such methods of church support were felt by sensitive spiritual leadership a generation ago, it is far more incongruous today when the economic system is under ethical condemnation and when the church increasingly feels its responsibility for a new social order. Instead of getting farther in, the call of today is for the church to detach itself as much as possible from the capitalistic system. It feels that it must reduce its stake in the economic order rather than increase it. The pious talk about advancing "the principles of social justice" with which the promotion literature of the Goodwin plan is garnished, is so palpably nothing but sentimental selling talk that it is amazing that an intelligent church woman can be taken in by it.

We have so much faith in the churches of America that we are sure the moment they see this plan in cold print they will perceive, without being told, how the whole atmosphere of their church life will be cheapened and commercialized by their participation in it. As for the corporation that has projected it and already spent a quarter of a million dollars in bringing it to what seems like the very edge of success, we have only this very confident word of advice: that they save what money they have left (if any), call in their organizers, close their headquarters, and call it a day. They have had a wonderful dream of great wealth and vast economic power by exploiting the loyal impulses of church women—but it was only a dream! The Christian church has its own dreams, and it will not prejudice their realization by lending itself to exploitation on behalf of the acquisitive dreams of any private interest whatsoever.

Kagawa's Position

TO those with eyes to see, one of the age-old tragedies of religious life, renewed in every generation, lies behind a letter which is printed in our correspondence department this week. This letter is written by the Rev. T. T. Brumbaugh, and concerns the present relation of Dr. Toyohiko Kagawa to the Kingdom of God movement in Japan. In our issue of September 13, Mr. Brumbaugh stated that Dr. Kagawa, disappointed at the failure of the Japanese churches to give whole-hearted support to the social and economic aspects of his evangelism, had "been obliged to withdraw his cooperation" so that "Toyohiko Kagawa, its founder, is no longer leader of the Kingdom of God movement." When this report was read in Japan it produced violent repercussions. Mr. Brumbaugh's letter, now printed, is a result of those repercussions. Its general purport, it seems fair to say, is that Dr. Kagawa has not formally severed his connections with the Kingdom of God movement; he has merely shifted his labors. He is, in a sense, still present in the body but absent in spirit.

More light is shed on the actual situation by another letter made available to The Christian Century by Dr. Galen M. Fisher, the executive secretary of the Institute of Social and Religious Research, who was for many years a missionary in Japan. This letter has been written by Dr. Paul S. Mayer, treasurer of the Kingdom of God movement and of the Kagawa fellowship. Dr. Mayer's interpretation of what has taken place reads in this fashion:

> As you are aware, there are in reality two Kingdom of God movements in Japan. One is Dr. Kagawa's own movement, which is the continuation of the Million Souls for Christ campaign begun in 1919. It includes his whole program—evangelistic, social and economic. The other is the so-called official Kingdom of God movement, which began in 1930 and continued for three years through 1932 and was then extended for another two years on a more limited scale. This movement was headed up by a central committee of which I had the privilege of being a member from the beginning and also serving as treasurer. This official Kingdom of God movement embraced practically all Christian groups in Japan and consequently could not adopt all of the economic and social features of Dr. Kagawa's movement.
>
> For the first three years Kagawa gave all of his time to the Kingdom of God movement. He was able to do this because friends were in a position to furnish the money to carry on his settlements and other departments of work. At the all-Japan conference held late last year to consider the question whether the Kingdom of God movement should go on, Dr. Kagawa made no speech, but he offered a prayer which carried the conference to a decision continuing the movement for another two years. Dr. Kagawa agreed to give half his time to the official movement and the year started out in that way. In February we realized that friends would not be able to give him more than 900 yen a month. When that word was passed on to him the result was that he had to give up most of his work for the movement and devote much more time to writing to support his enterprises. He greatly reduced his expenditures, but he felt that he couldn't reduce to the 900 yen which we agreed to give him only through June. This is the only reason, so far as I know, why he withdrew in an active way from the official movement.

Here are two statements, both from responsible sources, agreeing in their details, but giving divergent impressions because of the difference in emphasis. Dr. Mayer insists that the trouble is wholly financial; that Dr. Kagawa is no longer actively leading the Kingdom of God campaign because he cannot meet his obligations to other enterprises from the 900 yen a month (about $260 at current exchange) that was available for his support. (It will be noted that Dr. Mayer says that Dr. Kagawa "withdrew in an active way.") Mr. Brumbaugh admits the financial difficulty, but insists that behind it there lies a loss of enthusiasm on Dr. Kagawa's part because of the lack of social vision in the movement. Which interpretation is the right one? And what is the real trouble?

It seems to us—admittedly writing from a distance—that Mr. Brumbaugh's explanation is much more in accord with all previous knowledge of Dr. Kagawa's character. Were Kagawa's heart really in the Kingdom of God movement, it is inconceivable that any matter of salary could keep him out of it. But whether that interpretation is correct or not, it becomes clear that the real source of the tragedy in Japan—for it *is* a tragedy to have Kagawa fade out of the Japanese movement—lies in the immemorial difficulty of organizing a spiritual enterprise and still keeping its dynamic unimpaired.

Dr. Mayer unwittingly put his finger on the nub of the whole matter. "There are two Kingdom of God movements in Japan. One is Dr. Kagawa's own movement. . . . The other is the so-called official Kingdom of God movement." The response of Japan to the movement that was Kagawa's own, with its insistence on social justice for the savagely exploited common people, led to the organization of the movement that was "official." But the process of adjustment and compromise involved in making the movement "official" subtly drained out of it the very things which made it able to command the vital allegiance of the Christian prophet.

It is worth looking thus carefully at the thing that has happened in Japan, not to indulge in any denunciation of the Japanese churches, but only because it shows so clearly the sort of peril in which all religious vitality constantly stands. The strategy of slowing down union movements in order to keep step with the most belated stragglers is not peculiar to Japan; it is the curse of union movements everywhere. And the experience of losing prophetic daring as institutional regularity is gained is not confined to the far east; it is perhaps the most recurrent phenomenon in Christian history. It is hardly in order to upbraid the young Japanese church for having failed to solve this dilemma, when the older churches have also failed. But it is sobering to discover that here, before the eyes of this generation, this ancient experience is being repeated, so that this man who is perhaps our greatest living Christian prophet feels that he can safeguard the spiritual insights which seem to him most vital only by virtually taking himself out of the very movement which the churches organized to give his leadership power.

Haunted

I passed a beggar on the street yesterday,
His face was haunted—his eyes, blank.
In his hand there was a cup holding a few pennies.
The people hurried past.

I saw a wistful-eyed child beg her mother for some coins,
She dropped them into the cup, carefully;
For an instant the man looked up—
His face changed, then a mask covered it again—
The mask of despair.

I would have been happier if I had not seen the beggar,
I, too, might have gone on with the crowd
To laugh and jest.
But always—before my eyes—the broken figure—
The pitiful cup—the haunted face,
And the blank eyes.

HELEN CARSON JANSSEN.

Brown Shirts for the Clergy

By Martin Schroeder

SO, Chancellor Hitler has told the churches in Germany where to join in his parade! And that is news and cause for comment. A wave of emotion is passing through the religious press at such an unheard of thing.

But—is it really news, deserving all the excitement? Is not the hue and cry over Hitler's action merely a momentarily heralded, penitential recognition of a historically established, age-old fact? An acquaintance with the practical church and state relationship before the ascent of "The Leader" may help to remove the idea that the German Protestant church has been taken for a ride. Hitler has done nothing out of turn, nothing contrary to the tradition, theology, spirit, or even the expectation of a great portion of his people. He has made shifts in the form, it is true, but the heart of the church he has not touched.

I

It must have been about the turn of the century, when in my home town of Weimar (known for the constitution that bears its name) a young preacher, one of the four pastors serving the city church, was called upon His Royal Highness' carpet for having uttered a prayerful reference in behalf of the youthful sovereign, who had just succeeded his grandfather on the throne. Such solicitude on the part of the church's servants was out of place, and had to be disciplined. Never to be forgotten, even by us youngsters, was the furor left in the wake of that occasion.

Adolph Stoecker, one-time court chaplain to William II, outstanding contender for "throne and altar," (mark their order), was repeatedly given to understand that his political interest in the underprivileged was incompatible with his ministerial office. More or less forced by his majesty he had to retire in the prime of life. Paul Gerhardt, next to Luther Germany's greatest hymn-writer, about the middle of the seventeenth century was summarily dismissed from a prominent ministry in Berlin for not complying with a governmental edict in matters of the relationship between reformed and Lutheran bodies.

In the days of the reformation and long after, religious conviction did not go by personal persuasion, nor by communities, but by the notion of the territorial prince. *Cujus regio, ejus religio.* "The ruler of the land determines the faith of the people."

Such precedents show that in Germany the church people have been consistently denied freedom in matters affecting the conduct and ethics of the state; that the situation has always been, in effect, not different from what the present status seems to be. Freedom of conscience has always been permitted only so long as it was kept sheltered below the hat. Any other kind would draw fire of one sort or the other.

The extension of Hitler's strong arm over the church will appear less formidable when one considers that as early as in the fourteenth century we find, in Marsilius of Padua's "Defensor Pacis," the idea of the complete absorption of the church by the state, and only one century later the principle was adopted in France. Decrees from the see of Rome were then first examined by state authority, and were of no effect unless the state's *placet,* "it pleases," was attached. It was the time when the duke of Cleve could circulate the dictum, *"Dux Cliviae est papa in suis terris."*

II

But our interest in this connection is with Luther's country and the church that bears his name. As a background for what is happening today it is well to begin by remembering paradoxes in the reformer's life. One of these was his unqualified yielding of sovereignty to the secular power, leaving the impression that the state cannot sin. Though himself placed under the ban of the empire he could write, "A man who is convicted of the crime of rebellion is under the ban of God and the emperor, and every Christian can and should slaughter him and will thus be doing a good deed." Numerous are his, to us more than forceful, condemnations of disobedience to the secular government. The Peasants' war gave Luther occasion to make himself fully clear on that point. He never preached revolt, because neither oppression nor injustice, according to him, could excuse it. "Christians do not fight with the sword. Their arms are the cross and patience. They must restrain themselves to obey, and suffer in silence." His treatise on "Secular Authority" abounds in this sort of admonition. "Mercy has nothing to do with secular life."

It is easy, from this distance, to criticize Luther for such an attitude, laying thereby the foundation for a doctrine which in its outworking has made the social gospel well-nigh anathema among the faithful who bear his name. But we must consider that when the reformer made the discovery that religion and church were not one and the same, he felt that the outward organization of the church could easily become a hindrance and enemy of religion, if not the anti-Christ himself. It is true that to him the church came nearest the kingdom, though not as an institution manned by laity and priests, but a church supplied with Word and Sacrament. Not man, but the invisible divine blessing, make the church. The church as such has fulfilled its task by fostering personal piety. Anything beyond that Luther considered a handicap to achieving the true purpose of the church, leading souls to gain inner peace.

Theoretically, Luther wiped out the clergy and put in their place the priesthood of all believers. In the treatise to the German nobility he reasoned: "State authority is not of a humbler order, but theirs is like-

wise a spiritual office. Laity, priests, princes and bishops have no other difference than that of their calling and work. Therefore shall the secular power carry on its office without hindrance, irrespective of the protests from the church. In fact, as the noblest member of Christendom, the secular government has the duty to order things within the church, if need be, so that the whole may not suffer."

And so, Luther the mystic presents to the nazi government across the centuries the right to govern the church organization!

By way of contrast a reference to Zwingli and Calvin may be of help. Both emphasized a free church over against the state, at the same time holding to the principle of the union of the two. Though both adhered to the conception of the invisible church, none the less they considered external organization an essential task, the church having a free hand in solving secular, ethical problems. This may partly explain Karl Barth's noted resistance to the Hitled order. For Barth is in the tradition of Calvin, not Luther.

III

While with Luther the spiritual church of the Word was his chief interest, among those who called their religion by his name that word became flesh and in the course of two centuries changed into a corpse, the state supplying the death watch. For obvious reasons the church became the mainstay of the secular, mostly monarchical, government. It is of this period that Karl von Hase writes in his history: "The churches were willing subjects to the secular power. Their chief interests were in splitting hairs over the unthinkable, and their idea of God resembled an oversized Lutheran preacher, hitting about with his fists to save his glory and honor. To question the state's authority in purely spiritual matters was foreign to their way of thinking."

Little fundamental change has marked Lutheran thinking in regard to the state since then, even if an ocean stretches between the old and new condition of Lutheranism. No wonder Hitler made the best possible use of this tradition to serve his purpose. It is significant, though not necessarily conclusive, that in the recent book "Preachers Present Arms" by Abrams, among seventy pacifist American ministers who stood apart from the crowd and had their Christian view recorded by history, no Lutheran is mentioned.

IV

Take a look at church and state since the proclamation of the first reich in 1871. Whether you slip quietly into a university lecture room, or follow the clerical crowd to synod or conference, and so catch the popular viewpoint during the days when Hitler was still unknown, wherever you turn the records show the seeds which under nazi care have now developed into full bloom.

At the very beginning of the then new German empire, Rudolph Sohm, professor and outstanding authority on canonical law at the University of Strasbourg, wrote:

> The state is the highest authority. It is so, that every other authority within the commonwealth may be subject to it. The church makes no exception. The state exists that the church too shall be subject to it. Equal authority of state and church contradicts both the essence of the church and state. . . .
>
> The church is not a state above the state; it is not a state beside the state; it is a corporation within the state. With this sentence is fully explained the relationship of church and state. The power of the church is that of a corporation, that, and no more. It is essentially the power granted to a subject. The church belongs to the group of subjects. She is bound by the injunction, "Render to Caesar the things that are Caesar's and to God the things that are God's."
>
> By reason of its sovereignty the state has the right, and by its own initiative, without the consent of the church, to determine the latter's position within the law. The state decides whether the church is a public or private corporation. The power of the church, while ethically on equal terms with the state, is legally not equal with the latter, but subject under it.

In view of this generally accepted doctrine, it can be seen that the chancellor did nothing out of the ordinary when he applied the theologians' logic and made them nazi one and all.

V

But, you object, what about the teachers of religion of the twentieth century? Will the liberals on the one hand, and the evangelicals on the other, submit to church authority not of their choosing? True enough, there is some rumbling in the woods, but willynilly, sooner or later, like lambs they come out, and we have not heard of any serious objection to the official display of the swastika in churches.

Again we must see the background, how in spite of minority groups who have felt the sting of political censure there has been a deeply ingrained desire for a national church for the better part of the last hundred years, even when political harmony was lacking. During the great war that hope seemed to be nearest its realization. There was inner unity of purpose, and but for lack of a leader it might have been done then. The brief interlude of republicanism did not hinder the spread of this dream, but rather seemed fuel for the fire.

Inasmuch as the proponents of a *reichs* church of the last generation were spiritually linked with such nationalists as Fichte and Jahn, dreamers of unity in other days of storm and stress, it is no wonder that that same emotion rose again in the people's heart in the years following 1914. Again, factions were thrown together by a common aim. The desire for a continuation of the *Burg-friede* after the war awoke. In various quarters plans were prepared for final action by the leader, when and if he should come. Hitler has proved willing to accommodate.

While before the great conflict certain idealists looked forward to the organic separation of church and state, opening the way to possible confusion of creedal tongues, during the war their voices ceased to be heard. The impression seemed to prevail, "What God hath joined together, let not man put

asunder." The official organ of the evangelical *Volksbund* voiced a policy that found expression in communications such as this: "A free and vigorous, national, Protestant church with a bishop at the head, seems to be an imperative necessity after the war."

The ghost of a national church was always in the air, as Bezzel has put it; always it had something terrifying for some of the clergy, but the greater number worked with might and main to let the ghost materialize. With Hitler taken into confidence it soon was done.

VI

Under such circumstances it is not hard to understand that blueprints for a national church were current literature before, during and after the war. Pamphlets, articles, and discussions on the subject trod on each other's heels. It was a joy and a relief for the academician to be privileged to live on such a happy hunting ground. To enable the reader to make a comparison between those blueprints and the actual, now existing structure, a few representative utterances will serve.

Professor Rade of Marburg, one of the vanguard, considered the people of the church and those of the state to be identically the same, much more so than any other group of special interest. While the church should exist as a separate organization, with a relative independence, her relationship to the state must be more complete and harmonious than that of any other separate organization. Her special task is the cultivation of religion, the religious fellowship of the people, and the development of all their latent religious powers. In her relationship the church stands to the state much like other organizations which have it as their duty to represent and to cultivate labor, industry, commerce, art, and science within and for the state. Whatever independence the church needs for her task the state will have to give her, but beyond this the church desires no existence. Rather, the church would love nothing more than to supply her spiritual gifts to the state in accordance with the teaching of the parable of the leaven.

If a state, according to this professor's prognosis, accepts the church as a unit for the furtherance of national character development, it can have no interest in theological quibbles, but rather will desire that the church should become a haven, a spiritual home for *all* the people, irrespective of their personal religious attitude. The state's interest must have for its object the attaining of a condition in which the church will have room for the good and the evil, the just and the unjust, the believer and the unbeliever, in brief, be a character training school for all. Rade concludes: "I would like to see the reichstag jerked out of its one-sided competence of purely material interests, and assume the protection of church, school, and other cultural activities."

One group of clerics, recognizing that the fate of the church would ultimately rest not with synods but parliament, and speaking through the medium of the people's progressive party, unfolded a program of which the following items are significant in tracing the Hitler church idea: (1) Complete freedom of conscience and religion. (2) Equal rights for all creeds. (3) Recognition of the state's sovereignty. (4) No interference on the part of the church in political affairs.

Professor Baumgarten of Kiel, stormy petrel among the liberals, clamored as early as 1905 for protection by the state against independent church authorities, such as synods and consistories, who attempted the coercion of spiritual development.

VII

Now, these brain children from different theological homes have one part of the dogmatic playground in common. Paul's injunction, "Let every soul be subject unto the higher powers," is common to all of them. It is the one inviolable part of the confessions, held sacrosanct by all factions, no matter what happens to the rest of them. It has been erected as a sort of Maypole around which the dance has been going on for centuries past.

Facing the evidence, how can one feel that Chancellor Hitler, by raising his swastika upon this pole of Romans XIII, has added any revolutionary principle? Germany's dictator has received in this matter more credit than he either asks or deserves. What he has done is to gather loose threads blown to him over the ages and from many theological camps. These he has twisted into a solid rope which, round the church's neck, with a knot tied to it, is lodged securely in his hand.

Sympathy or resentment, as the case may be, for the status of the evangelical church in Germany is wasted effort. Unknowingly perhaps, but nevertheless very effectively, the majority of the German Protestant clergy have been bidding for the brown shirt. Now they have it. Let them keep it on, and we may do the same with ours.

Quiet Church

HOW steadily a quiet church directs
The city-crowded sense to spaciousness—
A thrust of light between the narrowed press
Of walls. With swift ascension that erects
Its radius to stars, a spire rejects
The boundaries that earth-dimensions stress,
And, rising, opens into timelessness,
As thought unfolds the wonder it reflects.

In a quiet church there is no wall, no stone
Defining space, but peace commensurate
With clear horizons of the soul—a gate
To beauty where the spirit's perfect tone
Is deep and calm, and man becomes a shrine
For consciousness in search of the Divine.

HELLENE SEAMAN.

Religion as a Muscle-Builder

By Vergil C. Aldrich

Characters: P and Q, two imaginary young men.

Q. DO you know, P, that symbolic logicians make a clear-cut distinction between a proposition as object on the one hand and the psychological attitude toward it on the other?

P. Rumors of it have reached me. But what of it?

Q. I think it has, by analogy, an important bearing upon religion.

P. That's as freakish an association as Chesterton's, in which beer and the Bible are juxtaposed.

Q. Yes, but you remember that Chesterton in the end made the juxtaposition appear quite natural. Maybe I can do something similar with my analogy, if you will walk with me a while. I hope that communicating my conception, which I confess is at this moment vague, will convert it into a clear and distinct idea.

P. Which way shall we go?

Q. Toward the cathedral.

P. Good. Then will we be turned toward religion in two senses, in flesh and fancy.

Q. How does a man develop the muscles of his arms, P?

P. By using them, I should say. But is that a religious question?

Q. And his leg-muscles?

P. By using his legs.

Q. Would you be willing to extend this statement, that exercise develops the organ exercised, not only to most other physiological activities, but also to what is called the mental?

P. I should permit such an extension, if it is conceded that mental activity too is really a refined sort of physiological functioning, not quite as overt as animal action.

Q. You mean that mental exercise must in some sense involve the exercise of something physiological, if *muscle* or *nerve* is to be developed?

P. Precisely.

Q. Well, let's not quarrel over that interesting issue this evening. You would grant generally though that the ability to think increases by vigorous thinking, to will by vigorous willing, and so on, whatever may be the nature of the organ that is developed?

P. Granted.

Q. And the ability to believe grows by believing?

P. Yes.

Q. Now I want to take you back to my remark about propositions on the one hand and psychological attitudes on the other. Symbolic logicians say that one of these attitudes or activities is *assertion*. The proposition, as the object of awareness, may be quietly contemplated, merely considered or understood, or it may become the object of more aggressive attitudes, such as volition, doubt, belief, assertion.

P. Again I ask, is this religion?

Q. Patience, please. These logicians rely on assertion to get them somewhere. Unless you are willing to assert some antecedent, never will you arrive at any consequent—or at anything of consequence, something that you can assert independently and believe as true. Tell me, P, is there anything in the world that can make you assert a proposition, in the sense of believing it?

P. Higher education has lifted me out of the reach of such coercions, for better or for worse. For years now I have been growing pale in the oxygenless altitudes of what sophomores call omniscience, but what is really nescience, a perpetual suspense of judgment, if you ask me.

Q. You mean you find it difficult to believe anything, to the point of emphatic assertion?

P. Yes.

Q. Then you have not been exercising the organ of belief.

P. I must confess that I am not muscular in that respect.

Q. What do you blame for this condition, may I ask?

P. Blame? Haven't you heard, with all your philosophical background, that ability to suspend judgment is the surest and most venerable mark of a cultured intellect?

Q. So I have. But why shout it at me?

P. Because what you and I both really believe is that such intellectual culture, if not supplemented by something else, is nothing short of disease and death.

Q. So we do. Having admitted that something is blameworthy, will you now say what it is?

P. There are no self-evident propositions about matters-of-fact. Could you expect belief on the part of an intelligent person in such circumstances? I blame this situation.

Q. So we are getting back to our propositions. You contend that they are at fault for not forcing you to believe them?

P. Yes.

Q. Consider the best and most beautiful woman in the world. Would you blame her if she did not coerce you into loving her? If you did not, or could not, love her, and felt dissatisfied about it, would you not sooner blame yourself?

P. Probably.

Q. Supposing you came across a self-evident truth about existence. You would *have* to believe it, I presume?

P. Let me see. Would I?

Q. My dear P, it is perfectly clear that you could entertain or merely contemplate such a proposition, even as you would the proposition "Pygmies are taller than giants," without lending any belief to it.

P. So the objects of possible belief are not to blame for disbelief?

Q. Certainly not in all cases. An "indubitable" proposition turns out upon analysis to be one which is simply more easily believed than doubted, for reasons which we shall not try to specify at this moment. If anything is to be believed, it is up to the knower to *exercise belief*—which brings us again to the mental attitude or activity brought to bear upon the object.

P. Then shall we blame the organ of belief, whatever that may be?

Q. Are you informed as to the chief characteristic of a monkey?

P. What insufferable lacunae in a discussion about religion! Muscles, monkeys, what not. Can't we be a bit more coherent, Q?

Q. The defining essence of a monkey, I should say, is its inconstancy. It is incapable of attending to one thing for any length of time. I am going to call this trait sophistry.

P. And the point?

Q. The point is that such sophistry appears in men in two forms, physiological and intellectual. If you read the papers, and if you remember certain Old Testament stories, you know what I mean by physiological sophistry. It's inconstancy on a level of animal intercourse. Do you recollect the Old Testament use of the phrase "to know"?

P. You mean the sense in which, for example, Adam "knew" Eve?

Q. Exactly. In this sense of knowledge, what would a sophist be?

P. A man incapable of genuine love for one woman, the inconstant man, if knowing is equivalent to true loving. By jove! he would be the physiologically *ignorant* man, wouldn't he? That is, the man incapable of real and lasting knowledge or attachment. And there's your monkey, without a doubt.

Q. That's my idea precisely. Now shall I go on to equate knowing, loving, *and* believing, all three?

P. If it's feasible.

Q. I think it is. The connection between believing and loving is readily discerned. Indeed, the etymology of the word "belief"—German *be* (-lief)—suggests the connection. Belief is *be*-love, or love with an emphasis. Now I am convinced that knowledge and belief are essentially similar activities of assent, of yielding to, of lending oneself to, of being intimate with, and so forth. And this is where intellectual sophistry, the second of our two kinds, comes in. What is an intellectual sophist?

P. One who is incapable of genuine belief.

Q. Belief in what, generally speaking?

P. Propositions, I suppose. Perhaps also in the facts they represent.

Q. Yes. That distinguishes it from sophistry of the physiological kind. But notice the same inconstancy, the same inability to dwell with and discover completely, the same eye for superficialities.

P. I begin to see that the analogy holds in a dozen and one ways.

Q. Yes, it can be carried so far that it tempts one to go to extremes. For example, we might go on to contend that even as a woman is *truer* and less secretive toward the man who is capable of a profound love for (knowledge of) her, so is Nature truer, that is, less deceptive or secretive, in the presence of the great scientist or philosopher who approaches her with a consuming and everlasting passion to know her truly. We might go on, furthermore, to point out, as Plato did, the analogy between creative physiological intimacy on the one hand and creative contemplative intercourse with the eternal Form of Beauty on the other, both intimacies giving birth to children, of the body and of the mind respectively. But it would be rash to go to such limits.

P. I like to think that it wouldn't. Recently I read Einstein's description of the frame of mind in which Planck sought solutions to scientific problems. Einstein said that his was not the academic, meticulously scheduled way of working, but it was the attitude of a lover or devotee, seized with an insatiable desire for intimacy with nature.

Q. You must not tempt me to go as far as we might in this direction. It's not the fashion to become poetical in formulating a theory of knowledge. And this is a theory of knowledge, isn't it?

P. Yes. But what about the theory of religion? We are almost in the shadow of the cathedral.

Q. If there is nothing that can *make* you believe, and if it is a kind of invisible but unutterable tragedy to be unable to believe, then religion is a very precious thing.

P. How is that?

Q. It can teach you how to believe.

P. My religious training has been neglected, Q, so you must explain yourself. What are you talking about?

Q. I refer to the muscles of belief. The function of religion is to exercise and develop those muscles.

P. But how?

Q. Let the father look into the eyes of his child and tell him earnestly, day after day, many beautiful things *to be believed,* not merely esthetically enjoyed for their fancifulness. Let him select such tales, true or false, as have both moral motive and imaginative appeal for the child's life. The child must be presented with such objects of thought and fancy as produce in him the bent for devotion. He must slowly develop an urgent need to be whole-souledly attached to *something.* He must be able in the end to respond as a full-blooded man and powerful intellect to the *invitation to know.*

P. In both senses?

Q. Certainly. There is nothing conceivable more perfect than the truly man-blooded and man-minded individual. I think I convey to you my meaning by these odd adjectives. The combination of the two traits in one individual, however, is rare. You get either your human phantasms, sicklied o'er with the pale cast of thought, or your athletes with low foreheads. I am inclined to think though that if the man were *really* a great and vigorous knower, his knowing would promote health of mind and body.

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P. But about this "urgent need to know." Hasn't religion produced millions of fanatics by creating precisely this urgent need all too successfully? You know the men who refuse to change their minds about anything, because that requires moments of not believing anything during the transition. And suspense of judgment is painful to a mind brought up in an atmosphere of dogmatism.

Q. Why don't you ask me this question instead: what shall a man be taught to believe? Not now for the mere exercise of believing, but as the truth?

P. Well, now you've asked it.

Q. The answer is, religion has nothing to say about that.

P. Blasphemy!

Q. Religion can teach a man how to believe, but not what to believe.

P. Rather narrow conception of religion, don't you think?

Q. I admit that to me religion is not a doctrine about anything. Substituting *"Religion"* for *"Philosophie"* in Wittgenstein's dictum, I should contend that *"Die Religion ist keine Lehre, sondern eine Tätigkeit."* And I believe it is a most holy and indispensable activity, without the capacity for which man is an intellectual eunuch and a parasite, the miserable shadow of a man. But consider the great knowers of history. Haven't they this in common, that there is something religious about them? Great artist, theoretical or practical scientist, philosopher, yes even the *great* skeptic, they are all religious men by a hunger that moves them to know. Even the great skeptics of history have satisfied —perhaps unwittingly—their need to know by conceiving the impotence and impudence of man's claim to knowledge, and then lending sincere and lifelong *belief* to this conception! "Knowledge or death!" is the war-cry of the great man—and need I say that many unknown souls have been killed by the *belief* that they did not or could not ever know? This class contains lovers and scientists, in every sense. It is a satire of circumstance, as Hardy would say, to be killed by the conjunction of believing and not knowing, isn't it?

P. I grant you that believing is a fine thing, but what is a man to believe? That now is the problem.

Q. If religion is silent on this issue, shall we turn to science?

P. Do you mean exclusively the exact sciences?

Q. By no means. Any systematic description representing some phase of reality is properly called a science. And there is much reality that is not strictly physical, if you want my opinion. Science, not religion, is what I take to be a body of knowledge, this time in the sense of a complex of propositions *to be known.* This, we have seen, is distinct from the knowing, which latter has to do with religion. Now there may be, and certainly is, a *science of religion,* but this, like any science, is a true or false description, and its propositions stand or fall, like physical propositions, according as they do or do not record facts. Bodies of propositions of the theological sort have been taken for religion for two reasons. First, religion was conceived as a doctrine; second, as knowledge primarily of God. This, I suppose, will work as a conception of religion. Nevertheless, I prefer my conception, since it assists me to explain what that subtle religious characteristic is which I detect in any truly great man, be he a theist or an atheist. You see, it does not require me to urge foolishly and falsely that a great atheist, being *devoutly* atheistic, really believes in God without knowing it. And yet he is indeed a religious man, if his atheism is sincere and well-founded . . . But here we are at the entrance of the cathedral. Look up at that rose window!

P. Beautiful.

Q. The "dim religious light" of which Milton spoke. In this light, one is invited to believe. Do you feel it? There is nothing distinct here that presents itself to be believed, but you are filled with an ancient longing. You are sent out on a quest for something worthy of the belief of an intellectual giant. Intellectual conquest or death. Had the children of our country and of this ultra-modern era been immersed in such a light—and it is a light that the mother or the father can create around the child even in the home by the magic of words—our country would not be so ridden by sophists of both kinds. Nothing indeed can make a weakling believe. But many, many natural things at hand are inviting us to know. And the strong man is he who can and does accept the invitation—the man who, in his might, laughs at the puny figures huddled along the side-lines of the course of Life, where they stand and question "the possibility of knowledge"!

Myself and I

THE I in me is really I;
Myself is but a passer-by.

Around myself emotion sweeps,
But I am anchored in still deeps.

Myself goes flurried, at a trot;
Yet I abide where time is not;

And while I send myself to school
I fish beside an unplumbed pool;

For lessons that myself learns slow
I fathomed centuries ago.

Myself is prone to make things hum;
I fly no flag; I beat no drum.

Events enmesh myself like weft
And leave her weary, bored, bereft;

In fear, myself her cottage bars;
I pitch my tent beneath the stars.

A slave to neither weal nor woe—
Unchanged I came, unchanged I go.

MILDRED PLEW MERRYMAN.

Are Missionaries Second-Raters?

By Vernon Nash

NOT long before I returned to Peiping for my work in connection with the Missouri-Yenching journalism foundation, I fell into conversation with the head of one of the great metropolitan universities of America. Our talk swung to that inevitable topic among those who are discussing the contemporary far east, the laymen's volume on "Rethinking Missions." One of the comments which this famous educator made interested me greatly. I quote from memory: "The recommendations of the laymen are almost beyond praise, but they must fail at their most critical point. When it is insisted that we must send the best personnel or none at all, one is simply demanding that missions 'fold up.' The best will not go. They cannot be recruited."

My reply was twofold. First, I held that the best in every age have always been attracted irresistibly to the places of greatest potential usefulness and influence. They, more than others, perceive in our day the increasing physical integration of the world and the mutual interdependence among peoples that has already arrived. Such perception must inevitably lead a proper proportion of "the best" into enterprises abroad which are making for the solidarity of mankind.

What Has Experience Shown?

The chancellor countered with the claim that the opportunities in the homeland are too attractive and too immediately available to outstanding individuals. He acknowledged, of course, that there must be many exceptions. I, in turn, concurred with the laymen's strictures upon much of the missionary personnel. It is my own opinion that recruiting has been done far too much on the basis of the emotional voltage rather than of the intellectual amperage manifested by the candidates. The essential point, however, is that such individuals have been secured in greater numbers because that type has been sought; the boards can get another variety of missionary whenever they intelligently and vigorously seek to do so.

The numbers of individuals in all mission bodies, except perhaps in the so-called "faith" missions, who come up to the minimum requirements of the commission for a good missionary, are too large to be explained away by the description of "exceptional." Ideas to the contrary are, I believe, unsubstantiated opinions in keeping with the familiar sneering fling, heard so frequently on trans-Pacific steamers and in port-city clubs, that "a missionary is an individual who couldn't get or hold a job in his own line at home."

Seeing that such generalized statements and theoretic discussions were leaving the chancellor unconvinced, I began a specific recital of individuals of my own acquaintance who have been forced, for a variety of reasons, to return home after a period of service on a mission field. What are they doing now? Such a record should give us an interesting comparative basis, especially when it is borne in mind that these returned missionaries entered upon the task of fitting themselves into positions in the homeland with the handicap of absence from America during the period when most young men are finding their niches in organizations, institutions, and professions.

Personal Testimony

The writer can speak to this point without embarrassment, and without echoing the usual Pauline apology, since he is not a missionary in the usually accepted sense of the term. He is an employe of the Missouri-Yenching journalism foundation. Being "loaned" to Yenching university he has of course been intimately connected with missionaries and their work. Let me call the roll of some of the men who were missionary friends of mine when I first came out to Peiping less than a decade ago:

Dr. H. S. Houghton, after a period as dean of the school of medicine at the University of Iowa, has recently assumed his new post as associate dean of the division of biological sciences and director of southside clinics of the University of Chicago.

Dr. Arthur W. Hummel is chief of the Orientalia section of the Library of Congress.

Carrington Goodrich is chairman of the department of Chinese in Columbia university.

Dr. Donald Tewkesbury and Dr. John L. ("Jack") Childs are both members of the faculty with professorial rank in Teachers college of Columbia university.*

Rev. Robert Bartlett is pastor of one of the largest Congregational churches in New England, the heart of Congregationalism.

Dr. Lawrence Sears is chairman of the department of philosophy in Ohio Wesleyan university.

Dr. Adrian Taylor is superintendent of the Clifton Springs sanitarium.

Dr. J. S. Burgess is chairman of the department of sociology in Temple university.

R. S. Britton is a teacher in New York university and Mrs. Britton is assistant registrar of Union theological seminary.

Maxwell S. Stewart and T. A. Bisson are members of the research staff of the Foreign Policy association.

Recognized in America

A list like this, or longer, could also be drawn of friends now on the field who resigned, or took long leaves-of-absence, from outstanding positions at home in order to undertake the tasks in which they are now engaged. Whenever one extends both kinds of lists beyond personal acquaintanceship, the conviction grows that a general survey of the activities of present and former missionaries would reveal that they have done very well in competition with America's best before their arrival here and/or after they are forced

*Since Mr. Nash wrote, Dr. Tewkesbury has been made warden of St. Stephen's college, also a part of Columbia university.—The Editor.

to return home. Just a few more specific illustrations will be set down as samples:

Dr. E. K. Edmunds resigned the presidency of Lingnan university (Canton Christian university) to become provost of Johns Hopkins, and is now president of Pomona college.

Dr. K. S. Latourette, formerly of Yale-in-China, is now a resident of New Haven and a member of the faculty of his alma mater.

Dr. Edward Hume, formerly head of Yale-in-China, has been until recently director of the Postgraduate medical school and hospital in New York city; the superintendent of this same hospital, Dr. T. D. Sloan, formerly held the same position in the Rockefeller hospital of the Peking Union Medical college, while a Presbyterian missionary.

Thus also one's mind turns to the magnificent list of missionary sinologues and authors, such as Legge, Giles, Soothill, E. T. Williams; to Robert Hume and D. J. Fleming of Union theological seminary, New York city; E. W. Wallace, principal of Victoria college, Toronto; F. J. Wilcox, president of Shimer college; Elam J. Anderson, president of Linfield, and so on to a much longer list than the editors could conceivably give space to. Mrs. Buck's observation that most of the unusually able persons are ultimately forced out of official mission bodies (she published this remark before she herself had been added to their number) is beside the point raised by the chancellor. It was possible to recruit them in the first place.

Tasks with International Possibilities

The persons named in this article will, I trust, forgive me for the seeming invidious comparisons involved in picking them out. They would, I feel sure, be the first to acknowledge that many of their former associates, who have been fortunate enough to be able to remain in mission work, are at least their equals. That word, fortunate, is not used lightly or facetiously. Many returned Americans, whether former missionaries, government officials or commercial individuals, will tell you that their chief objection to work abroad is that the appeal and stimulus of tasks with large international possibilities and implications are such that one is never entirely happy or content elsewhere thereafter. The homelands are dotted with individuals suffering with nostalgia for another country.

It would perhaps have been desirable to have insisted upon a definition of "best" before entering upon such a discussion as I had with the chancellor. Accepting in its place, however, the popular conception of ability to rise to places of leadership in their various lines of activity where the competition is supposed to be the keenest, the missionary body has every reason to be proud of its "alumni." On the basis of the available records, missionaries may well insist that the burden of specific detailed proof rests upon those critics who assert that missions have not recruited their fair and reasonable share of talented persons.

It may of course be true, as some assert, that we are today in the twilight of missions. If this is true—if the recruiting of satisfactory personnel does prove increasingly difficult until the undertaking is finally abandoned—it will be due not to an adoption of the laymen's recommendations but to a tabling of these statesmanlike proposals by the great mission boards without their having given them even so much as a tentative trial. It is the apparent certainty that such a shelving has already taken place which justifies missionary pessimism today. The chief cause of mortality in movements has always been the shortsighted unwillingness of outmoded institutionalized leaders to lead out in the difficult and dangerous task of making necessary changes in their programs before it was too late.

BOOKS

Do We Face Revolution?

SEEDS OF REVOLT. *By Mauritz A. Hallgren. Alfred Knopf,* $2.50.

AFTER four years of the great depression what is the temper of the American people? And what is the drift of American politics? Have the American people changed their traditional policy of liberal democracy? Are we headed toward fascism, communism, or a socialized state?

These are some of the questions discussed with clarity and vigor by Mauritz A. Hallgren, associate editor of the Nation. The book is disturbing because of the mass of portentous facts which it presents. For many months the author traveled widely over the country, interviewing politicians, laborers, bankers, farmers, unemployed. He made observations of strikes and mass-meetings in the coal fields of West Virginia, Kentucky, Pennsylvania and Illinois. He personally investigated conditions in several great cities, including Detroit and Chicago, in farm districts and factory towns. Citing the statistical tables of Professor Nystrom, he claims that in the midst of the golden age of prosperity, 1925 to 1929, there were 22,000,000 Americans in the pauper class, or with only a bare subsistence. To class as paupers, as Mr. Hallgren does, all who were temporarily dependent on charity, or out of work, is undoubtedly an exaggeration. However, the unemployment and consequent want and misery are sobering, menacing facts.

His account of the efforts of the jobless in self-help shows clearly the difficulty of organizing any relief program that does not contribute to the perpetuation of dependence upon charity. It is clearly apparent from Hallgren's study that the only adequate relief of poverty and its attendant miseries is in organizing and conducting business on sound economic principles and with honesty and fair play. In the appalling story of Chicago's "bombast and fury," he discloses the complicity of big business, financial leaders and prominent families in the shame of the city. He reveals the organized efforts of politicians and chambers of commerce to conceal the widespread need and suffering. He exposes the farm board swindle, the financial debacle of Detroit, and the fable of the proletarian upheavel. He finds the most fertile soil for the seeds of revolt, not in the pauper class, which is without organization or leadership, but in the lower middle class which, he claims, is threatened with extinction.

In the republican policy of "rugged individualism" and in

the democratic program of planned economy he sees the dominance of monopoly capitalism. Owing to divisions among the socialists, also to their "ideological weakness and petit-bourgeois foundation," and to the communists' lack of leadership, neither party has made any constructive contribution toward the solution of present-day problems. In this judgment Mr. Hallgren seems to ignore the still more fundamental fact that any political party or movement that expects popular success must incorporate the vital American traditions, and breathe the hopes and aspirations of the fathers. American life and institutions cannot be molded into the crucibles of European psychology. He sharply denounces the American federation of labor as being callous to the need of the people.

Whether or not one agrees with the author's analysis of present political and economic tendencies, all signs of the times indicate that the situation is one of unparalleled gravity. Both radicals and conservatives agree that the capitalist democracy must either "cooperate in the effort at socialistic experiment," or face revolution with ultimate victory on the side of the "unprivileged." Can political democracy survive in a planned economy? As a result of privation and suffering, have the American people changed their traditional policy of liberal democracy? Is a violent uprising of the unprivileged to be expected?

Whatever the answer to these questions may be, no one can follow Hallgren's survey of unrest among millions, note the signs of revolt in the lower middle class, the menacing power of great organizations of finance and industry, and be a light optimist concerning the future of the American state. This book is a shock to smug complacency; a trumpet call to serious thought, to honest courageous action. The author predicts a revolutionary crisis, but not a violent revolution. Much depends upon whether the present economic anarchy continues. Whatever the reader may think of Hallgren as a prophet, he takes high rank as a lucid, practical observer of American conditions. GEORGE R. GROSE.

The Unity of Truth

THE BIBLE OF BIBLES, A SOURCE BOOK OF RELIGIONS. *By Frank L. Riley. Second edition. J. F. Rowny Press, Los Angeles,* $7.85.

IMPRESSIVE evidence that no one religion, no one country and no one age has a monopoly of the great fundamental truths is furnished by this compilation of extracts from what the author calls "the Bibles of the world." One purpose, asserted on the very title page, is to "demonstrate the unity of the sacred books of the world." If this means the identity of their teachings, the attempt to demonstrate it would necessarily be a failure, for such identity does not exist. It would be as easy to make another collection of extracts, after the manner of Abelard's "Sic et Non" from the church fathers, demonstrating their diversity. But if the meaning of "unity" is not pressed too far, the case is valid. Such an assembling and topical arrangement of testimony from many faiths and many tongues gives emphasis to certain universal aspects of truth to which too little attention has been paid. The materials are drawn from about sixty more or less sacred books. To say that "the golden thread of Truth" is traced "for more than 11,000 years" implies a rather generous estimate of the antiquity of some of the oriental writings. Apparently the compiler's special interests are in theosophy and healing. The section on "prayer and healing" is the longest of the twelve chapters.

In sifting truth from error in the sacred books, the author's criterion is simple: "Fortunately, Truth, like gold, can be distinguished from the dross of error, ecclesiasticism and all the accretion of the ages. Truth when struck has the true ring. The student can distinguish the gold from the dross when he possesses the key. In other words, there is an allegorical or spiritual interpretation of the scriptures." The student is advised to "make a careful study of symbolism" before undertaking a study of the sacred books. However, there is much of the gold of truth to be gathered from these selections, even by one who is not persuaded that symbolism and allegorical interpretation are the road to wisdom.

A somewhat similar source-book of extracts from the literature of the great religions, more systematically arranged, is R. E. Hume's "Treasure-House of the Living Religions" (Scribner's, 1931). The first edition of Dr. Riley's book was published in 1928. W. E. G.

Books in Brief

THE ART OF ENJOYING MUSIC. *By Sigmund Spaeth. Whittlesey House,* $2.50.

No one who has had the luck to hear "the tune detector" over the radio will need to be told that Sigmund Spaeth has the gift of clarity and charm in the popular presentation of music. But those light and chatty programs conveyed no more than a hint of the vast amount of musical scholarship that lay behind them. In this volume he comes as near as any man can to telling all about music. He would be the last to claim that he had done that, and of course it would be ridiculous to say that he has. But what he has done is plenty. Presupposing nothing—not even an ability to read notes—he explains time, melody, harmony, and tone color, and gives a lucid and fascinating account of the principal musical forms and the most important works in each. What is more important, he keeps constantly in view the objective of helping the reader to enjoy music and not merely to acquire information about it. This is a delightful book to read and a profitable one to study.

A HISTORY OF THE FAR EAST IN MODERN TIMES. *By Harold M. Vinacke. Revised edition. F. S. Crofts & Company,* $6.00.

With special emphasis on the political, economic and international aspects of the subject, the author presents a scholarly study of developments in China, Japan and Korea from the beginning of treaty relations with the western powers nearly a century ago down to the summer of 1933. His point of view is that of the unprejudiced and dispassionate historian, concerned more with telling what has happened than with passing judgment upon men or policies. Communism in China, for example, is viewed not as a "menace" but as a political and social phenomenon. The Japanese policy in Manchuria is a subject for narration and explanation, not for condemnation or vindication. Cultural changes in the orient during this century of contact with western civilization are not ignored, though the chief stress is upon politics and economics and upon the relation of the far eastern question to the world situation.

THE ENCHANTED VILLAGE. *By Edward Shanks. Bobbs-Merrill Company,* $2.00.

Less than a year ago Edward Shanks, who already had a good reputation as a writer, leaped to fame with a long, racy and desultory novel, "Queer Street." His latest offering is racy enough but otherwise the antithesis of his previous work. It is as closely knit as the other was rambling. Everything happens in a single night, in a single village, and within the circle of a small cast of characters. Yet it is not a short story

blown up to the dimensions of a novel. Blown up? On the contrary, it is a model, almost a miracle, of compactness. English teachers might use it in teaching economy of words. The people in the story are not models, but the style is for the purpose in view, a model worthy of admiration and emulation.

CORRESPONDENCE

Kagawa and the Kingdom of God Movement

EDITOR THE CHRISTIAN CENTURY:

SIR: Partly due to my carelessness of expression, partly due to a sensational headline for which your correspondent was not responsible, an erroneous impression has been created by my correspondence from Japan in your issue of September 13. It must be corrected. *Dr. Kagawa is not "out of the Kingdom of God movement."* It is true that he is disappointed that the churches have not seen fit to accept a "broader economic outlook" and social vision as a part of the Kingdom of God movement program. This failure has challenged him to make even more experiments in Christian cooperative and reformative enterprises on his own initiative. In all of this he has been encouraged by American friends and supporters whose contributions have enabled him to undertake these projects and at the same time to give much time to the interdenominational evangelistic campaign which has the name he suggested—"Kingdom of God movement"—and of which he was the founder though never the official leader.

In recent months, however, not only has it become apparent that the Japanese churches cooperating in this campaign may not be expected within any foreseeable time to accept the full economic and social implications of Mr. Kagawa's gospel, but funds from abroad have so fallen off as to make necessary some drastic action on Kagawa's part to save his own socially redemptive institutions. He has therefore been obliged to decline to travel and speak widely for the Kingdom of God movement, and instead is giving himself to writing, public lectures and other emergency measures to support these projects of social and economic reform so vitally a part of Mr. Kagawa's Christian faith. He is still interested in the Kingdom of God campaign, however, though much less actively and enthusiastically than formerly. There is great value in such a united Christian evangelistic effort throughout Japan, but that it falls far short of Mr. Kagawa's hopes and dreams few can deny.

Tokyo, Japan. T. T. BRUMBAUGH.

It Was a Good Idea, Anyway

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial and a news item regarding the American Baptist Publication society appeared in the October 18 issue of The Christian Century which I feel made a false impression. I have had letters of inquiry regarding it which more firmly convince me that the statement was unwise. I do not know the source of your information, but it was not the headquarters staff of the American Baptist Publication society that was holding a five day retreat and that arranged for nearly three months' time free from field appointments. It was the headquarters staff of the Department of Christian Education which is quite a different matter. There are 375 on the pay roll of the society and this plan to set aside three months for definite study, etc., involves only seven of our field workers. They worked out their own plans without consulting anyone else here so far as I know.

The travel budgets of these workers are a little larger this year than they were last year, but early in September they figured that at the rate they are going they would use up nearly all of these budgets by early February and that for the remainder of our fiscal year, which closes April 30, they would not accept long field engagements but remain at home to catch up with their office work, do some special study, and conduct regular conferences among themselves. The plan is to keep regular office hours and take nearby field engagements but not extended trips unless some members of this group still have sufficient money left in their travel budgets. In such cases, if there are calls I feel sure these individual members will respond to them.

This plan, as you can readily see, does not affect the other members of our headquarters staff who do field work. In fact, some of the rest of us will be called upon to do more field work than we usually do during these three months because we are determined as a society to keep up our full share of field work as we have opportunity and ability to do it.

Philadelphia. OWEN C. BROWN, General Secretary.

Ambassador Welles' Responsibility

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just received a letter from the Hon. Sumner Welles, ambassador of the United States to Cuba, in which he commends my article on Cuba in The Christian Century of October 11, and says he is in agreement with the five points of the program which I outlined in that article. However, he gives his reasons for believing that the United States should not recognize the Grau government. He protests vigorously against my assertion that President de Cespedes was the choice of Washington as the successor of President Machado. He says that from the very first the name of Cespedes was brought forward by his friends and that neither the state department nor Mr. Welles himself had any connection with the selection of Dr. de Cespedes.

While this is not the understanding generally or of those who claimed to have been on the inside, I have the highest regard for Mr. Welles' integrity and think it is not more than fair that this statement should be publicly made. My article, of course, was in general commendatory of the Roosevelt policy as carried out by Mr. Welles, in not intervening in Cuba.

New York City. S. G. INMAN.

America's Faulty Copyright Laws

EDITOR THE CHRISTIAN CENTURY:

SIR: A month ago I read in The Christian Century an article by Charles M. Sheldon on "The Ethics of Some Publishers." I imagine many book publishers read it and with some surprise at the general statements which Mr. Sheldon makes. His thesis is that publishers are a bad lot, and it would be the natural expectation that the author must have his rights "nailed down" or he would suffer. I think others of your readers will be interested in the general situation of copyright and the publishers' point of view of the situation which Dr. Sheldon has described.

The rights of authors is one of the most interesting phases of national and international law and their validity and importance affect an enormous number of businesses, not only book publishing but newspapers, periodicals, moving pictures, radios, etc. The American copyright law is not a modern or adequate law in the eyes of the world. It is because of this fact that Mr. Sheldon lost his control of his book, "In His Steps." If he had written the book in any other civilized country, it would have been automatically his property the moment it was written and it would automatically have been protected in every other country of the copyright union. In America, however, we insist on formalities to insure authors of their unquestioned rights. We

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insist that the author or his publisher shall put a notice of copyright on the material when first published. We insist that the material shall be printed in America. We insist that the notice of the printing shall be filed at Washington. It is because of our insistence on formalities that we cannot become members of the International Copyright Union.

The injustice done to Mr. Sheldon has often been instanced in the campaign conducted to secure for America a modern law. Cooperating with the Authors' League, the National Association of Book Publishers and publishers organized in various ways have campaigned year after year to get an adequate copyright law, and this circumstance might well have been mentioned by Mr. Sheldon in his article. Two years ago such a bill passed the house of representatives and held a majority of votes in the senate when Senator Thomas of Oklahoma filibustered the senate session to an inglorious end.

Mr. Sheldon's book happens to be one that appeals to great masses of people, and, having no copyright, it was taken by publishers without leave soon after its first publication. I knew a good deal about the situation, as Mr. Sheldon himself brought his problems to this office, where we have had a good deal to do with copyright matters. I looked up all the publishers who had taken advantage of his lack of protection, and out of a dozen publishers there was not more than one that your readers would recognize as a well-known American house. Established houses do not make a practice of using authors' material simply because the authors have lost control of their rights owing to details of the copyright law. There are scores of cases in which publishers are paying royalties (which they have no need to pay), because of ethical standards of the trade which call for such payments. In the case of one publisher whose business standards were familiar to me, his attention was called to the fact that "In His Steps" was a book whose copyright had been lost by a technicality, and that publisher made a voluntary payment to Mr. Sheldon, as is stated in his article. Many of the other publishing houses were out of business, many of them had probably copied from somebody else's edition, thinking that the book was out of copyright on expiration of the date, as is often the case, or that, like Leo Tolstoy, for example, the author wished that there should be no copyright on his books in order that they should be given the widest possible circulation.

Mr. Sheldon's article is an interesting record, and his situation can be emphasized again when there is another opportunity to campaign for a better law, but the impression that his article gives to any casual reader is that American publishers of standing are in the habit of taking advantage of our inadequate copyright laws, and is erroneous; furthermore, it gives no impression of the fact that publishers have cooperated in the difficult task of trying to correct the law for the benefit of authors as well as for the publishers themselves.

New York City. FREDERIC G. MELCHER,
Editor, The Publishers' Weekly.

Hitler and Communism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 25, in your editorial on "Hitler Clears the Air," you write of Hitler that he is "central Europe's major bulwark against communism." I am very much afraid that you have allowed yourself to be misled by the defense propaganda from Germany. Judging from the evidence of reliable newspaper correspondents, this claim is unjustified and is being used only as a device to obtain sympathy for the Hitler movement.

I trust that in fairness to your readers you will make it clear, in any event, that Hitler's brand of "bulwark" is at least as menacing as the bogey that he warns against. It is known, for example, that the brown shirts have a red lining. While, unlike the communists, Hitler does not attack the Christian religion, his abuse of Christianity is a far subtler and more dangerous attack on Christian principles.

New York City. SIDNEY WALLACH.

The Question Box

Is there any adequate explanation as to why the highest development of religion in ancient times came among the Hebrews—why Jahveh of Israel rather than Chemosh of Moab or some other national god evolved into the Father God whom Jesus preached?

C. V. S., LaFargeville, N. Y.

IT would seem that the divine life is disclosed to all men in much the same way—through the facts of nature, the events of history, the movements of thought among various peoples and in different periods. But most of all in the lives and teachings of men of insight who have reached levels of thinking unattained by their fellows, and have mediated their convictions to their followers. Of such men there have been some of preeminent significance, and their influence has been felt widely in their own national groups, and even beyond. Such men have not been found in any one area or race alone. In so far as their teachings have dealt with ethical and religious matters, and have approved themselves to the widening circles of mankind, they are worthy to be called seers and prophets, revealers of the divine will; for God has never left himself without witness among any people.

Certain national groups have manifested unusual gifts in particular fields of thinking and action. No one questions the contribution which a particular and limited number of Greeks made to the cultural life of the world in the regions of philosophy, science, art and poetry. Many attempts have been made to explain that unique dower which gave Greece its supreme place in the intellectual and artistic life of an early age. None of them has been adequate. Shall we say it was climate, heredity, environment, contacts? None of these gives the answer, nor all of them combined.

The same question arises regarding the masterful place which Rome attained in the areas of government, communication, civic control, and unification of diverse elements and interests. Shall you apply the same categories and try to find an explanation, or shall you say it was national genius? You have not solved the problem by any of these devices. You have to take those civilizations for what they actually showed themselves to be, and confess that after every contributing factor has been explored and given its due appraisal there still remains something else for which no proper explanation is available. Was it the divine factor? Were the Greeks a "chosen people" for a unique and impressive purpose in history? Did the Romans have a "call from God" to open new pathways for the advancing race?

Israel is the third in this list of choice and elect peoples. This does not imply any deliberate selection of a particular group for a given purpose. Life, light, truth belong alike to all men. Some are able to perceive and apprehend more than others. Many are called; few are chosen. Doubtless many things contributed to provide Israel with a few unique and forceful personalities in the area of ethical and religious leadership—the background of Egyptian and Babylonian culture, a little land, an isolated situation, a heritage of austere and often terrifying experiences, the frequent spectacle of the degradation of idolatry. But none of these nor all of them combined can explain an Amos or an Isaiah. Yet this little company of immortal spirits, a few grains of wheat in the chaff of the common Hebrew life, wrought out a pattern of living and an imperishable literature which have enriched the world, and which prepared the way for both Judaism and Christianity.

You may invoke all the wealth of historic insight, the wonders of comparative religion, the tradition of a genius for religion, but you have not explained the phenomenon of Israel's inexplicable contribution to the moral and spiritual life of mankind. Give it any name you please, genius, inspiration, miracle, ethical enthusiasm. You have not found in all these terms a meaning ample enough to match the imperial facts. Why could not Chemosh become a universal God and Father? To ask the question is to answer it. There was need of One whom Jesus could love and adore. The prophets alone found and revealed such a God. That is the inescapable fact which is the heart of our Christian faith.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Still Opposed to Russian Accord

Indiana Sons of the American Revolution Advise Roosevelt—Liquor Control In a Tangle—Athearn Out

(Correspondence from Indiana)

INDIANAPOLIS, Nov. 11.—The Indiana chapter of the Sons of the American Revolution has issued a resolution to the effect that there should be no recognition of the present Russian regime, "which does not insure security of life, liberty, and property to its citizens at home, nor good faith abroad." To recognize Russia, they further hold, would be an affront to the patriotic ideals of America, even if that recognition was to be granted solely for economic reasons.

Most Indianans, however, consider only the economic side of the issue and realize that recognition does not imply the approval of the soviet form of government. But some feel that our present economic advantage may prove our undoing in the international markets, for Russian machines and products can strangle us economically in the years ahead, since no capitalistic nation can compete with communistic standards. (John Strachey, the English lecturer, at a lecture here this week thought the recognition of Russia a strategic piece of economic diplomacy which would hasten the return of prosperity. He also thought recognition would strengthen Russia in the orient.)

* * *

State Liquor Policy Unsettled

Indiana has been filled with restlessness this past month because of a number of issues. First, the repeal of the 18th and the adoption of the 21st amendment leave Indiana without a liquor law to control the sale and traffic. While many favor the sale of beer with a restricted content most anywhere, most people do not favor the return of the saloon, nor the general sale of hard liquor, but prefer a system of strict regulation which will insure a tax revenue, but will not make the price so prohibitive as to give rise to bootlegging. It still remains to be seen what will happen in Indiana, for this state represents a peculiar situation.

* * *

Indianapolis Pastor Leads Disciples

An honor has come to one of our pastors, Dr. William F. Rothenburger, of the Third Christian church. He was elected president of the Disciples international convention which met at Pittsburgh last month.

* * *

Prison Breaks Cause Recriminations

A rather bothersome affair which has given Indiana much unwanted publicity has been the recent crime wave, with the escape of criminals from the state prison followed by a series of bank robberies. Two thousand volunteers presented themselves as vigilantes to help put a stop to these brazen hold-ups and assist in catching the fugitives. Much was said in the way of political accusations, but it is difficult to get at the real truth of the Michigan City matter.

* * *

Dr. Athearn Dismissed from Butler Presidency

An unfortunate occurance has taken place, which has surprised many Indianapolis citizens. That is the dismissal of Dr. Walter S. Athearn from the presidency of Butler university. He was offered the alternative of resigning or of being dismissed, and he chose the latter. While Dr. Athearn charges that he was the victim of a "dual control" system which made him president in name only, the opposition seemed to feel that Dr. Athearn's going would be "for the best." Dean T. W. Putnam is now acting president. Work proceeds, although the "tumult" has upset both faculty and student body.

* * *

Norman Thomas Discusses Outlook for Peace

Norman Thomas addressed the students at De Pauw. He related how we had passed from individual to state capitalism. And now, he said, we have private ownership with government regulation. While this method imposes restraints upon business, it protects the man with wealth who is unable to protect it for himself. And fascism is nothing more than a veneering of the real social issues with nationalism. He said that peace is far from a reality, and that death would characterize another war, for none is big enough to legislate against deadly gas, anymore than the knights could regulate muskets. He saw little hope for progress through peace societies. His only hope lay in building an effective organization to resist war, entailing a change to new ideals in economics and politics, through the process of education. There is need to replace the present system with a federation of cooperative commonwealths with a plan to regulate production and distribution for use not profit. This is certainly ideal!

* * *

Indiana Baptists Mark 100th Birthday

The Indiana Baptists held their convention a few weeks ago, at which many fine addresses were delivered. The Indiana Baptists are very aggressive. Much of their success is due to their tireless executives. The pageant, "Our Yesterdays," was a depiction of the hundred years of Baptist history in this state, from the time the first church was planted in Shelbyville.

* * *

Chaplain's Sermons Bring Convict's Conversion

The other day a convict in the Indiana state prison of Michigan City, Harrison Rector, was so deeply moved by the sermons of the chaplain, Robert Hall, that he was converted and baptized.

E. G. HOMRIGHAUSEN.

La Guardia Seen As City's Hope

Outcome of New York Election Puts New Life into Reform Groups—Socialists Lose Votes; Communists Gain

(Correspondence from New York)

NEW YORK, Nov. 11.—As was predicted last week, La Guardia has won the three cornered fight for the mayoralty. His majority was larger than many of us had expected and he carried most of the fusion ticket with him. It is a matter for keen regret that the Tammany candidate for district attorney came through to victory, although by a small margin.

The triumph of La Guardia is the most heartening development in our municipal politics in years. He will bring courage and boundless energy to his truly Herculean task of cleaning out the stables of this city. With the wisdom of hindsight it seems now that the entrance of McKee into the race was helpful rather than otherwise, for he probably did considerable damage to Tammany.

The poor showing of our local socialist ticket stands out. When Hillquit ran for mayor eight years ago he received about 250,000 votes; when Thomas ran four years ago he received approximately 175,000 votes; Solomon in this campaign had to content himself with less than 70,000 votes.

The communist candidate, Robert Minor, received about 25,000 votes, which is about five times as many as the communist candidate for mayor received four years ago. Naturally our communist friends are somewhat set up over this, but what a commentary it is on the inability of communist philosophy to make real headway here that after four long years of depression the communist vote in this city is only about one per cent of the total!

* * *

The Blaine Committee

As stated several times in these columns there is to be no great "Gibson committee" drive this year. Plans, however, have matured for a campaign for $4,000,000 to be used by the outstanding family welfare agencies of this city. This committee will start its drive next week and is bespeaking the utmost cooperation of the churches in its enterprise. James G. Blaine is its chairman and he brings to his task sound judgment and the kind of persistence that will see the task through. The committee and its chairman are to be congratulated in that there will be this year, for the first time, an allocation to Protestants as such of some of the funds raised. For years Protestant leaders have been pointing out that, while a large part of the contributions in these general drives came from Protestant sources, allocations of these sums were made to Catholic and Jewish welfare agencies and to general agencies, but never

to Protestants as such. The unfairness of this whole procedure has been arousing thousands of Protestants in this city. Credit for pushing the Protestant viewpoint before Mr. Blaine and his advisers must be given to a number of our Brooklyn pastors.

* * *

Baggio Castiglione—
A Symbol

Last Sunday a memorial service was held in Labor temple auditorium for Baggio Castiglione. Such well-known leaders as Norman Thomas, Rabbi Sidney Goldstein, Rev. James Myers and several others paid tribute to this Italian laborer. They did so because he was a symbol of the unbearable suffering heaped upon the unemployed of this city. Castiglione hanged himself because he had come to what Norman Thomas called "the saddest conclusion to which a man can come—that he will be more useful to his family dead than alive." This poor Italian with a large family dependent upon him couldn't get adequate or even half adequate relief from our Home Relief bureau. He was sent by needless red tape from one relief station to another until he could stand it no longer. As was stated in the memorial service, "They call it suicide, but it really was murder." The responsibility rests upon this city.

* * *

Brooklyn and New York Church Publications Merged

The Greater New York federation of churches and the Brooklyn church and mission federation are drawing more closely together in their activities. This week they have issued a common paper called "Metropolitan Church Life." This is an eight page weekly with pages about the size of The Christian Century which gives the news of the two federations and the general church news of our city. On the editorial committee of the new publication are W. B. Millar, J. Henry Carpenter, W. T. Clemens, Frederick K. Steele and Sarah C. Wise.

* * *

Unemployed Glass Workers Appeal to Pastors

The Committee of Unemployed Stained and Leaded Glass Men has just addressed a heart-stirring appeal to the heads of religious institutions in this metropolitan area. This appeal points out that unemployment among these workers has risen steadily since 1930 and now amounts to about 90 per cent. They ask that every religious institution consider carefully whether it may not put in new windows or repair, reglaze or strengthen the old. There is much pathos in their words: "We ask only the privilege of exercising man's immemorial right to work, that he may honorably discharge his obligations to his family and his fellow man. We place this matter in your hands, gentlemen, with every confidence that you will understand and act accordingly, to the limit of the means at your command." The committee may be addressed at 158 East 46th street, this city.

* * *

Rev. Leon Rosser Land Accepts Call to Trenton Church

Rev. Leon Rosser Land for the past five years leader of the Bronx Free fellowship, has accepted a call to the First Unitarian church of Trenton, N. J.

EDMUND B. CHAFFEE.

Edgar D. Jones Takes a Walk

And Soliloquizes in the O. O. McIntyre Manner on the State of Protestantism Along Detroit's Boulevards

(Correspondence from Michigan)

DETROIT, Nov. 12.—Thoughts while strolling down Woodward avenue north of Grand boulevard: Within ten blocks five great churches illustrate the tragedy of Protestantism, a situation acutely sensed by all of us who are in the picture. First, St. Joseph's Episcopal gothic structure built at a cost of a quarter of a million dollars. Here that sturdy, courageous soul, William R. Kinder, is the rector, an independent if ever there was one, immensely likeable, carrying on dauntlessly despite a titanic building debt, determined to exercise his gift of prophecy, however heavy the odds. . . . A block farther and on the other side of the street is the spacious North Congregational church now under the headship of a newcomer, Rev. Charles Haven Myers, tall, slender, courteous, with a mind clear as sunlight and as direct, beginning his pastorate by an endeavor to raise $10,000 to remedy a deficit in the current budget. This scholarly preacher has announced midweek lectures for the fall and winter dealing with many phases of modern society and doing the lecturing himself. . . . One block farther down the avenue the First Baptist church is located with Hugh Chamberlain Burr, pastor-preacher, a studious, quiet, earnest, brotherly man with far vision, yet ever so patient amidst a diminishing budget and tightening economic pressure. Dr. Burr is the efficient president of the Detroit council of churches. He has just been "doctored" by Kalamazoo college, a deserved distinction. . . .

* * *

More Gothic Piles; More Debt

One block south and on the same side of the street the Woodward Avenue Presbyterian church looms, occupying the larger part of a city square and housing a congregation that has made history in 25 years. Until recently the current and missionary budget of this church was truly remarkable and the growth numerically phenomenal. Now minister and officebearers study methods of reducing expenditures and bend their backs to a herculean load. Here the preacher is Rev. Roy Ewing Vale, a Tennessean by birth, slight of build, an excellent sermonizer, aggressive, friendly, a man of undefeated faith, who like Franklin D. Roosevelt fought his way back from ailing health to victory. . . . Farther down the avenue and on the east side rises the magnificent building of the Metropolitan Methodist church, dedicated free of debt, still the home of near-millionaires, yet staggering a little under the financial body-blow that the banking debacle gave our city. Here preaches the tireless Dr. Merton S. Rice, anecdotal, picturesque, buoyant, with a sublime passion for his ministry. Assisting him are Rev. C. B. Allen, financial genius, wise pastor and administrator and a corps of well-trained assistants. Possibly no church on the avenue feels less the monetary strain than this congregation of five thousand souls, but all the same they are feeling it! . . . And back ten blocks north and but a square away from St. Joseph's, is my own beautiful gothic structure, Central Woodward Christian church, erected at a cost of $650,000, perfectly equipped, chaste and lovely of arch and column, inadequately staffed, with a mighty indebtedness and as loyal a congregation as ever a minister knew; budgets cut 50 per cent and not a whimper, only a tightening of the belt and a purpose heroic. Such is the Protestant "set-up" on Woodward avenue, north of the boulevard. . . .

* * *

Read It and Weep

Ponder it! Protestantism cannot continue to plant churches, conduct worship and carry on congregational life after such a disregard of ordinary common sense. By way of contrast, look at another picture. From Grand Circus park, the downtown center of Detroit, for many miles out Woodward avenue, there are just two Catholic churches on the great thoroughfare. Behold them! the Church of the Blessed Sacrament, impressively housed, strategically located, adequately staffed, powerfully efficient; the Church of the Holy Rosary, a stone structure with a parish of 3,000, a competent staff, with several services each day and no competing with any other church of like faith and order. Look at this picture, then at the other, and weep! . . . The most encouraging sign in this Protestant picture is the deep concern of the ministers of our group who have no delusions as to the tragedy of such a situation, and the absence of the competitive motive. We dream of this scandal of Christianity by night and talk about it when we come together, favor cooperative measures, practice unifying methods and cultivate a "togetherness" of spirit. If not a united church, what? Bankrupt Protestantism!

EDGAR DEWITT JONES.

British Economist Says Temperance Aids Recovery

Sir George Paish, British economist, addressing the United Kingdom Band of Hope last month, said that he would prefer a budget deficit to an alcohol balance; for then, he said, he would know that his country was on the road to recovery and that his people were going to work, and would be more intelligent and wiser. He pointed out that thus the cost of the police and of the whole legal system would be reduced. "If that could be brought about, in a very short time the revenue would recover far beyond the 130 million pounds that would be lost from the tax on alcohol, and the whole nation's income would be amazingly increased."

Will Educate College Students on Alcoholic Drink

A national intercollegiate program of factual and scientific study of alcoholic drink in present day life will be promoted this year by the Intercollegiate association for education on the alcohol problem, to help meet the situation arising following the repeal of the 18th amendment. Speakers and forum leaders will reach more than 1000 educational institutions.

XUM

Labor Wins on Pacifist Plank

Overturn in London Constituency Shocks Britain—Many Warn Against War —T. Z. Koo in England

(*British Table Talk*)

LONDON, Oct. 26.—Fulham is a London borough which lies on the city side of the river as it flows under Putney bridge. It has within its boundaries the palace of the bishop of London and some hospitals. It may be described as a fairly representative section of London. Last week there was an election in Fulham and the results provided a political sensation. The labor candidate was returned with a turnover of 19,000 votes. The conservative cause was badly represented and there was much apathy on the part of the supporters of the national government. Mr. Wilmot, the new member, proved himself a man of ability. But all these considerations are of little importance beside the fact that Fulham most definitely declared that it was against any policy which would involve this country in war. The election was fought by labor on its policy in the matter of disarmament and peace.

The government will take note of this if it is wise. The rank and file of our voters are busy thinking out the true attitude of this country on the present confusion in Europe. They are not prepared to leave the problems of disarmament, or of a spirited war policy, in the hands of diplomatists or statesmen. The loss of one supporter in the house of commons means nothing to the national party. But it is everywhere agreed that Fulham means more than that. It is a warning to all concerned.

* * *

The Arrest of Mr. Panter

A fortnight ago most of us did not know the name of Mr. Panter. He is an able correspondent of the Daily Telegraph, a paper which has a reputation for good and accurate foreign news. So far as we know, the offense for which he was arrested in Munich was found in his account of a "military" review conducted by Herr Hitler. If nothing more is proved against him, his trial at Leipzig, if there is a trial, will prove a serious incident. Feeling in newspaper circles has been roused by his arrest; journalists who represent such papers as the Daily Telegraph learn many things, most of which they keep to themselves; there is not one great paper which could not electrify the world any day by some indiscretion. But these correspondents are men of judgment and can be trusted, as indeed Mr. Panter has been.

It is extremely unlikely that his trial will be carried out; he will probably be invited to leave Bavaria. (He was.—Editor.) If Herr Hitler is seeking for peaceful relations with other countries, he will hardly proceed against this English journalist, unless he has some much more serious charge which can be proved by evidence a little more convincing than for example the evidence produced at the Leipzig fire trial.

It is noteworthy that the soviets' reprisals, when they sent back to Germany German journalists, have had their effect. Russian journalists are to return to Germany.

* * *

The Fight for Peace

During the week there have been several noteworthy pronouncements upon the duty of this country toward world peace. Sir Herbert Samuel is back from America; he found public opinion there profoundly moved by the strained position in Europe and lighthearted talk of another war. The British nation would not have it. That he believed to be the moral of Fulham. The bishop of Ripon, Dr. E. A. Burroughs, blames the Christian forces in the nominal Christian nations for failing to put the whole strength of Christian sentiment and conviction behind the league.

Lord Ponsonby blames our people, among others, for the hysteria in Germany. We had our part in the blockade which Germans cannot forget or forgive. Lord Ponsonby has no faith in the limitation of armaments. All must be abolished or nothing. In the next war, is there going to be a referee on the battlefield with a whistle who will say, "You should not have dropped that bomb; take away that tank, it is too heavy"? As for military traditions, preserved in officers' training corps and like institutions, he holds them worthless. If the authorities wanted really to prepare for the next war they should be busy in laboratories with poison gas. The next war would be as far removed from the last as the last was from the battle of Hastings.

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In "The Intelligent Man's Way to Prevent War" various writers of distinction provide different prescriptions. Their names will show the range of the book—Norman Angell, Gilbert Murray, E. M. Lloyd, C. R. Buxton, Lord Cecil, W. Arnold-Foster and H. J. Laski. One of these writers, Lord Cecil, has been repeating the previous warning against the return to secret diplomacy. He is convinced that publicity is a help to the securing of better understandings between nations.

Meanwhile the Union of Democratic Control continues to do good service by its exposure of the international traffic in armaments. Their last thriller is called "Patriotism Limited." "To Patriotism, Limited, it is all an international racket in which the armament makers are the chief racketeers and big profits the prize of setting one nation against another." It may be possible to discover flaws in some of the evidence, but it is none the less a damning indictment. "Governments driven by the economic crisis work hand in hand with the right kind of publicity is a help to the securing of better understandings between nations.

* * *

And So Forth

Mr. Churchill's proposals for Indian government were considered by the joint select committee. His scheme is for a supervised provincial home rule; he is strongly opposed to the establishment of a federal system at the center.

Dr. T. Z. Koo is in England again. He has many friends here, especially in student movement circles. He is here at the invitation of the Universities of China committee, principally to address students. He is to visit Manchester and Liverpool, the Scottish universities and in November Oxford and Cambridge.

Last Sunday in the presence of Cardinal Bourne and vast audiences two performances of "Everyman" were given in the Albert hall. The players were 500 girls of the Grail, including some from Holland. The Grail represented various characters by groups instead of by separate actors.

The king will again broadcast a message of greeting and good will to the people of the empire on the afternoon of Christmas day; this will be the second time in which he has spoken in this informal way to our people.

The bishop of Winchester, who believes in the reverent performance of plays in church, says quite rightly that the plays should be of a high order. He proposes that no plays shall be performed till they have been submitted to him; and to help him he will have a small committee. He wishes to exclude all plays that are feeble and sentimental; he thinks that as a rule the words of such plays should be scriptural.

This is rather a nice story of M. Painlevé, the French statesman and philosopher, whose death took place on Sunday. In his early days M. Painlevé used to give lessons in mathematics. He lived then on the sixth floor of a building in the Quartier Latin. One day he went down to fetch the morning milk, but as he was expecting a pupil he left a note on the door: "M. Painlevé will be back in ten minutes." When he returned he read the note and sat down on the stairs to wait for himself.

EDWARD SHILLITO.

Campaign on for Church Support

Episcopalians in Aggressive Move—Old Church Has Sad Fate—Death of Dr. Stoody—Work Among Indians

(Correspondence from Western New York)

BUFFALO, Nov. 13.—"If there is to be financial recovery the church must be in it at the outset, she must not wait until every other cause has been cared for, then, if anything remains, share in the leftovers." With this sentiment the western New York diocese of the Protestant Episcopal church, headed by Bishop Cameron J. Davis, begins a definite and thorough campaign for increased financial support for every phase of the church enterprise, from music to missions. Other communions hereabout sense a need of a similar movement. The Methodist Episcopalians of Buffalo district, with a debt of $1,270,000 (mostly on five fine new churches built in the recent era of uncontrolled expansion) are laying plans for concerted action looking toward the gradual wiping out of the debt. Despite its staggering obligations the church does not for one moment consider bankruptcy. "The church will not repudiate one dollar of its debt," says Glenn W. Leighbody, leading layman and managing director of the Buffalo Goodwill.

* * *

Buffalo "Y" Also Out for Funds

The Buffalo Y.M.C.A. is also out on its annual campaign for funds. It seeks $104,000 to carry on its work in the great Central (downtown) building and the various branches throughout the city. Arthur N. Cotton, on the international committee for many years, who came as general secretary to the Buffalo "Y" two years ago in an emergency, retires December 1. His place is to be taken by John W. Pontius of the Columbus, Ohio, "Y."

* * *

Old Church Meets Sad Fate

Old Calvary Presbyterian church, big and beautiful, built of stone, located on lower Delaware, has for many years had a "for sale" sign in front. The auditorium has been closed and services have been held in a little back room, for a religious service must be held there weekly to retain legal title to the property. All through the summer and up until a few days ago another big sign was in front, proclaiming that the auditorium, long closed, was now open for the services of the Buffalo center of the "Super-Mind Science Church of the U. S. A." Those who stepped within could hear "Prof. William Estep, master mental scientist, world traveler and founder of the Super-Mind Science church and schools, the only American Mahatma." I gathered from my conversations with leading Presbyterians that they were none too proud of the use that was made of Old Calvary, once the mighty stronghold of Presbyterianism in Buffalo. If congregations disband (and in our changing cities that must be done now and then) and church buildings are abandoned, why not literally abandon them and tear them down? Why bring reproach and criticism on our good name by permitting them to be turned into movie houses, garages, storage places or headquarters for strange movements and come-outer groups?

* * *

The Passing of Dr. Stoody

Rev. John H. Stoody, for many years a leading Methodist minister in the Genesee conference, died in the late summer. His unflinching attitude during life toward tobacco and intoxicating liquor was not altered in death. His will directed that a trust fund of $10,000 be established for the "education of his grandchildren, aid to be given or continued only in case the beneficiary shows intellectual capacity, application to school duties, moral worth and habits of industry, thrift and economy, consistent with the right to receive help. None who are 'free spenders' or who choose to use tobacco or other poisons in any form shall receive grants from this fund." The clergyman also expressed the belief that regular church attendance is a proper preparation for life and stipulated that his grandchildren attend. All in all a unique will, with marks of strength and good judgment which most of us commend but are afraid to express.

* * *

Sunday Afternoon Vesper Services

The First Presbyterian church on the Circle, Rev. Ralph Blake Hindman minister, begins this month the 15th annual series of Sunday afternoon community vesper services, bringing to Buffalo a great variety of men and women who are leaders in many fields of Christian endeavor. The program this year includes: Dr. Harold G. Moulton, Washington, D. C.; Sir Frederick Whyte, London; Dr. Lloyd C. Douglas of "Magnificent Obsession" fame; Dr. Albert W. Palmer, Chicago; S. K. Ratcliffe, English journalist; Dr. Reinhold Niebuhr, Union theological seminary.

* * *

Church Lifts Burial Restrictions

Clergymen throughout the Buffalo area received recently a beautifully printed card announcing that "The Evangelical Lutheran St. John's church cemetery by congregational resolution has lifted its restrictions covering burials. Purchases of lots or graves are now open to all Protestant denominations." Whether the depression or a more liberal Christian attitude is behind this action, I do not know. Knowing many of the splendid Evangelical Lutherans as I do, I am very much inclined to think that the depression has little to do with it. We work side by side in life; why should our bodies not be side by side in death!

* * *

Promote Religious Work Among Indians

Here is something new under the sun, and beautifully gratifying, the Cattaraugus Reservation parish. Four denominations

—Episcopalian, Baptist, Presbyterian and Methodist—have been carrying on work among the Indians of the reservation. After years of talk and negotiation we have actually got together under the above parish plan and with the avowed purpose that the parish "ministry shall include worship, social service and religious activity as primary activities." The parish is in charge of the Rev. W. David Owl as pastor, and Miss Helen Royce as director of religious education.

* * *

An Undenominational Bible Institute

Buffalo now takes its place with Los Angeles, Chicago, Philadelphia, New York and a few other great cities, for Buffalo now has its own "denominationally independent Bible institute." The institute has rented for headquarters a magnificent (run-down and undesirable) old brown stone residence at the corner of North street and Elmwood avenue, directly across the street from the big First Church of Christ Scientist, and one half block from the First Universalist church. So you see the institute is in good company. Dr. Harold P. Morgan, formerly with the Providence (Rhode Island) Bible institute, heads the Buffalo organization.

* * *

And So Forth

Rev. Max Strang, pastor of the First-Pilgrim Congregational church, has been elected moderator of the Western Association of Congregational Christian churches and ministers.

Rev. Charles E. Guthrie, for six years district superintendent of the Buffalo district, Methodist church, has been appointed to the pastorate of the East Aurora church; the Rev. Samuel A. Keen, pastor of that church has assumed the duties of superintendent of the Buffalo district.

There is an old saying about "grasping at a straw." We have been doing that lately in church anniversary services. It used to be that 25th, 50th, 75th and 100th anniversaries were celebrated. Now, so keen are we to do something along the celebration line that we grasp at any old anniversary. Here are a few that have been recently observed: 10th, 20th, 38th, 39th, 81st, 88th.

Rev. L. W. Scott of Lancaster Presbyterian church has accepted the invitation to the pastorate of the Dunkirk Presbyterian church.

Rev. H. J. Hahn, for many years the successful pastor of Salem Evangelical church, was the socialist candidate for mayor of Buffalo. Few denied his superior qualifications, but he wasn't elected.

Rev. Clinton H. Churchill of the Churchill Tabernacle and Evangelistic association, builder of radio station WKBW, and co-organizer with a small group of Buffalo business men of the Buffalo broadcasting corporation, is now in difficulty with the corporation. The corporation has denied him the use of the broadcasting facilities of WKBW on Sunday evenings because of his alleged verbal assaults over the air upon certain Buffalo business men. He has been denied an injunction restraining the corporation from such action and the whole unpleasant matter will probably be aired in the courts.

BRUCE S. WRIGHT.

St. Louis Hears Baptist Leaders

Presidents of Two Conventions Address Denominational Rallies—Liquor Laws Are Proving Hard to Frame

(Correspondence from St. Louis)

ST. LOUIS, Nov. 9.—The Baptists have had the right of way in St. Louis the past week. Dr. W. S. Abernethy, of Washington, president of the Northern Baptist convention, and Mr. M. E. Dodd, of Shreveport, president Southern Baptist convention, each with his presidential party held inspirational meetings in the metropolitan area. The Northern Baptists held their meetings at the Third Baptist church, St. Louis, the church of the retiring president, Dr. C. Oscar Johnson, and the Southern Baptists held their meetings in East St. Louis. They seemed not to know there is a depression. They spoke enthusiastically of advancing missionary service in their various fields, and in Burma and India reported groups of 500 and 1000 in self-supporting native churches. They set their standards for advancement and laid a challenge before the congregations of these localities in evangelistic service. The fraternity between these groups is most practical. Each congregation may elect its own group or divide its contributions for missionary extension. They have no expense of large overhead official superintendency and a high percentage of church contributions goes into direct service.

* * *

Sunday School Convention

Following these presidential meetings the Baptist State Sunday School convention had a three day's meeting. The convention represents 1750 Missouri Baptist Sunday schools with an enrolment of 190,000. They set a high standard in teacher training service. The state is divided into 23 districts, each in charge of a preacher-superintendent, whose whole time is given to evangelism, teacher training class work and the oversight of pastorless churches.

* * *

Plead for Support for Women's Colleges

Presidents of seven of the greater women's colleges of America spent two days in St. Louis in conference, public meetings, alumnae gatherings and in making addresses before private schools and colleges. At the special evening meeting, attended by one thousand persons, Walter Lippman, the publicist, was the guest speaker. He spoke on "The Importance of Higher Education for Women." He showed the disparity of gifts, saying, "thirty times as much money is given to men's colleges as to women's colleges." "State colleges," he said, "may make a unified and disciplined people, but whatever may be said for their efficiency, it has never been the American ideal. We have insisted not only upon equality of opportunity, but diversity." William Allan Nielson, president Smith college, said: "There is no question as to whether we can afford higher education for women. The liberal

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by
Henry P. Van Dusen

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education of men depends on the liberal education of women. The atmosphere of the American homes is almost entirely in the hands of women. . . . It is the women, who will find the way to use the enormous resources of leisure which the future will hold for the entire family."

* * *

Cathedral Takes Pride in Record of Christian Unity

At the 114th anniversary of Christ Church cathedral the spirit of tolerance of this great congregation was emphasized in a statement concerning the church's relation to other denominations. The first services were held in a small store that was sometimes used for a court and sometimes for a dance hall. Later services were held in the Methodist and Baptist churches. When the second Episcopal church house was built in 1839 the Lutherans were invited to worship in the church. During the war the rector was a northern man, but most of the congregation were southern. Dr. Montgomery Schuyler so practiced good will during the war and cholera plague as to endear himself to all people. An addition to the church for education and social service built years later was called "Schuyler Memorial House" in his honor. Readers of The Christian Century will recall it was in Christ Church cathedral two years ago, during the Christian unity conference, that a sacramental service was had in which ministers of several different denominations participated. The spirit of tolerance begotten in the congregation in its beginning has had amplification under the ministries of Bishop Johnson, Bishop Scarlett and Dean Sweet.

* * *

Continued in Long Pastorate Of Influential Church

At the session of the St. Louis conference, Methodist Episcopal church, south, Dr. C. W. Tadlock was returned to Centenary church for his 19th year. His pastorate has been continuous except for a period of two years, when the time limit rule of four years prevailed. He has had a great pastorate at this historic downtown church now approaching the centennial of its organization. During his pastorate 7000 persons have been received into membership. Centenary church, with 3500 members, is the sixth largest church in the denomination. The Sunday school has an enrolment of 1400. Six young women have entered missionary work and six have become deaconesses. Perhaps 25 young men from the congregation have entered the ministry. In all the transitions incident to the westward movement of the population and encroachments of business, Centenary stands sentinel-like just outside the new Municipal Plaza inviting the multitudes to worship.

* * *

Dr. Ivan Lee Holt's Great Ministry Continued

Dr. Ivan Lee Holt was also returned to St. John's Methodist church for the 15th year. St. John's is one of the outstanding missionary churches of the denomination, having built modern St. John's churches in China, Japan and Brazil. During the past 30 years from one-fourth to one-half the cost of every Southern Methodist church built in the city has been provided by St. John's church. Their own church house recently has been enlarged and a modern education and social service building with a beautiful memorial chapel has been added. The plant is now valued at $800,000. During these years $1,500,000, or an average of $100,000 per year, has been raised. There have been 1839 additions to the membership, which is now 1500. Dr. Holt is one of the most scholarly preachers in the city. He is much in demand for special sermons and addresses. He is for the second time president of the church federation.

* * *

Legislature Wrestles with Liquor Legislation

The called session of the state legislature is at a stalemate. Additional revenue must be provided for public relief in the cities and some rural communities, money must be provided for schools and eleemosynary institutions much needing repair, and state salary funds are low. The governor is asking for a sales tax and a special bond issue. Repeal of the 18th amendment demands new liquor regulations and the fixing of fees and licenses. How much tax will liquor stand? It is very evident liquor must pay. The city license proposed varies from $500 to $1500. The beer crowd wrote the legislation, when beer came back, but it is another crowd, the hard liquor advocates, that now want to dictate the legislation.

The governor's special commission only made suggestions. They drafted no bill. The bills now presented come from the avowed liquor interests. The wets are taking no chances, and the first move is to destroy all anti-liquor regulations now on the statutes. From the amount of the tax proposed it would seem we shall have in Missouri regulation after the manner of the old high license saloon. One bill proposed is much that sort. One St. Louis senator in reference to the bill he proposes, said, "I favor the enactment of control laws, which will place as little restrictions as possible on the consumption of liquor. The saloon is the poor man's club. There is just one way to get rid of the saloon, and that is for Webster to remove the word from the dictionary."

The drafting of the liquor measures is practically in the hands of men who are classified as "dripping wets." One of them is a former distiller. They are long time members of the legislature. They know what they want and they know how to get it.

After the above was written, an afternoon paper reporting a meeting of the mayor, city counselor and representatives of the brewers quoted the city counselor as saying at Jefferson City, before the special committee appointed to draft the liquor regulations: "In my opinion, so far as St. Louis is concerned, it would be extremely difficult to devise any system more satisfactory to St. Louis than the old pre-prohibition system, with the abuses eliminated." CHARLES O. RANSFORD.

Hall of Religion at Fair Will Not Reopen Next Summer

Announcement is made that the Hall of Religion will not be reopened next summer at the continued world's fair in Chicago. Reasons publicly assigned are that the expense of reopening would be too great, and that the building could not be used again without extensive overhauling.

C. C. C. Boys Aided by Jews

Large Proportion in Washington Camps Re-enlist for Winter—Schools Hard Hit—6000 Hear Mr. Eddy

(Correspondence from the Northwest)

SEATTLE, Nov. 10.—The Jewish community of Seattle recently spent several hundred dollars to make it possible for every Jewish boy in regional Citizens Conservation Camps work to come to the city for religious service and entertainment. Many of the lads were from large eastern cities. Nearly 10,000 men and boys were employed in 45 camps in the northwest area. Ninety per cent of the local men, and from 35 to 40 per cent of the men from the east, have re-enrolled for winter work in the forests.

* * *

Organize Camps for Unemployed

There are being organized in the state of Washington a number of "wood camps" in which single unemployed men will be housed for the winter. They will be given board and lodging and some cash in return for their work. State funds are made available as approved relief work projects are under way. The state director states that "the rate of wages should be a fair rate of pay for the work performed."

* * *

Scout Leaders To Meet

Scout patrol leaders from three states will meet at Pullman, Wash., during the first three days of December in a school of methods, Stuart P. Walsh, author of books on scouting and director of the Seattle area, will be one of the leaders.

* * *

World Conditions Reported To Peace Society

The annual meeting of the Seattle Peace society, oldest continuous peace organization in the city, was held on Nov. 10 with Dr. Elmer A. Fridell delivering an address on his recent trip around the world. The membership of the society is drawn from Jewish, Catholic and Protestant circles.

* * *

Recognize Minister's Community Service

Citywide recognition of the 13-year pastorate of Harold Leonard Bowman at First Presbyterian church, Portland, preceded his leaving to become the minister at the First Presbyterian church of Chicago. Dr. Bowman has been in constant demand as a lecturer on the Pacific coast and has given occasional short courses at the Pacific school of religion, Berkeley, Calif., in addition to his regular duties. He has been a leader in the pastoral use of psychology and also in the development of midweek Bible instruction for the man and woman of college grade who desired to give major consideration to the religion of the New Testament.

* * *

Schools in Peril

Two hundred forty-eight school districts

in the state of Oregon have contracted for teachers for only part of the school term on account of shortage in funds. Fifty school districts are three years behind in the payment of their outstanding warrants. The total warrant indebtedness of Oregon's school districts the beginning of the fiscal school year was $6,000,000, an increase of nearly 38 per cent over the previous year. Warrants are being discounted from 15 to 35 per cent according to a report of Charles A. Howard, state superintendent of public instruction. Relief bills are to be introduced at the coming special legislative session.

* * *

New Baptist Secretary

Dr. F. W. Starring, newly elected executive secretary of the Oregon Baptist state convention, assisted early in November in the installation of Rev. Carl A. Olson as the new pastor of the Swedish Baptist temple of Portland. Dr. Starring follows Dr. O. C. Wright, who served as state director for 20 years.

* * *

Peace Organization Aggressive

The Seattle Council Against War, made up of 25 local organizations interested in world peace and headed by Prof. F. B. Farquharson of the engineering department of the state university, continues to carry on a vigorous program. Mrs. Faye L. Mitchell, well known church woman, is full time secretary; Rabbi Samuel Koch is treasurer.

* * *

Church Crowded for Book Reviews

Having moved several times to accommodate the growing crowds, Dr. Edward Wagenknecht of the English department at the university, has at last found the Methodist temple suited to his Wednesday book reviews. The church adjoins the campus and is a center for general religious activities. Prof. Wagenknecht presents the best in current literature. He himself, though a young man, is author of several books. He was for some years a Congregational minister and has been supplying a Presbyterian church for some months.

* * *

Seattle Boy Scouts Claim Record

Having sent 26 boys and leaders to the world scout jamboree in Europe last summer, Seattle claims the distinction of having been the most largely represented American city.

* * *

Court Rules on Liability on Catholic Church's Notes

The superior court of Spokane was asked for a ruling on $17,500 in notes held by Father Charles MacAleer after his retirement from his duties as priest of a local church. Father MacAleer had advanced the money to meet building improvements. When it came time for his retirement, notes were made out in favor of Father MacAleer and the notes assigned to a third party. When collection was attempted, the suit was directed against the Spokane diocese of the Catholic church. The court decided that the notes could not be held to be a liability against the Catholic bishop of Spokane but in case of a liquidation claim the responsibility would be against the local congregation.

* * *

Washington Mayors Against Return of Saloons

The mayors or other official representatives of the cities of Washington held a meeting at Yakima in November for the purpose of discussing "liquor control." It was unanimously agreed that the saloon should not be allowed to return. Hard liquor was defined as meaning that which contains 14 per cent alcohol or more, and it was the opinion of a majority that all such drinks must be "sold only in original packages and not for consumption upon the premises of the dealer."

* * *

Seattle Responds to Lecture Lure

Seattle has noted a decided swing back to the old time lecture and lyceum system. Speakers visiting the city in rapid succession and widely advertised are Tom Mann, British labor leader; Senator Robert La-Follette of Wisconsin; George R. Kirkpatrick, anti-war campaigner and one time candidate for vice-president on the socialist ticket; Sherwood Eddy and Harry Ward. The militaristic press of Seattle has fought Mr. Eddy until his coming this time necessitates the engagement of an auditorium seating 6,000 people. One group of citizens purchased 1,000 seats for his lecture, "Hitler and the Jews." E. A. FRIDELL.

Ohio U. Student Group Seeks Release from Military Training

Fifteen students at Ohio state university have protested against compulsory military training. Instead of the two or three hours of drill required each week, they have asked the president to allow them to take a course in international relations and peace activity.

Leaves Ann Arbor Church for New York Pastorate

Rev. Merle H. Anderson, of First Presbyterian church, Ann Arbor, Mich., has accepted a call to North church, New York city. First Presbyterian and the Congregational church of Ann Arbor have voted to merge, with a new minister in charge.

Boys' Brigade Holds Jubilee

Throngs Attend Exercises in Glasgow—Edinburgh Distributes Many Honors at 350th Anniversary Celebration

(Correspondence from Scotland)

WHITLEY BAY, Oct. 31.—Last month Glasgow held the focus of attention with its great jubilee celebration of the Boys' Brigade movement. In a weekend of superb weather, Prince George acted as a reviewing officer for the Saturday parade of 30,000 officers and boys from all over Britain, while on the Sunday, the moderator of the general assembly, Dr. MacLean Watt, addressed a mammoth conventicle in Hampden park, the international football grounds. He preached to a congregation estimated at 100,000, with thousands turned away, the gates having had to be closed an hour ahead of time. The overflow crowd outside refused to go away, and followed the proceedings inside as best it could by means of the loud speakers placed at intervals around the ground. It was an unforgettable experience to hear the Old Hundredth psalm raised to the sky from 100,000 voices led by a massed choir of boys. Starting quietly with the choir and brass band, it worked up to a mighty crescendo with a curious background of bass obligato which only thousands of voices softly following the refrain could produce. The moderator has the voice and the physique for open-air preaching. He talked arrestingly to the boys on the badge of their organization, the anchor, with its inscription "Sure and Stedfast."

* * *

Seal Message to Lads of 1983

On the Saturday evening there was an indoor mass meeting in the St. Andrew's hall. An impressive ceremonial here was the handing over to the new president of a sealed casket containing a message to the boys of the centenary celebration. A representative group of boys marched to the platform, where their spokesman said,

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* * *

History of the Boys' Brigade

The Boys' Brigade movement started in Glasgow on Oct. 4, 1883. The founder, William A. Smith, who was later knighted for his service to the youth of the land, was a perplexed Sunday school teacher in a mission district, striving to find a way to hold unruly and difficult boys. The brigade has grown until it now numbers 110,000 in Great Britain, with 50,000 more in the Life Boys (its junior organization), and there are branches in the dominions and colonies and in America, Denmark, Latvia, and other lands. Many ministers in Scotland prefer this movement to the Boy Scout movement, because of its definite religious emphasis—a brigade must have a church connection, with a Bible class on Sunday as well as its weeknight meeting for drill, instruction, and games.

* * *

Edinburgh University Is 350 Years Old

This month, Edinburgh has come back into the limelight, by its celebration of the 350th anniversary of the founding of its university—the youngest of the four Scottish universities and the only one not ecclesiastically founded. A feature of the celebration was the conferring of no less than two dozen honorary degrees, starting with a D.D. for the archbishop of Canterbury. His citation read: "The Church of England can boast no more distinguished servant; the church of this northern kingdom can claim no more eminent son." (He was born in a Scottish manse and his father was moderator of our assembly, while a brother serves in our ministry.) "If he constitutes a sadly disconcerting enigma for that form of nationalism which would jealously keep for Scotland that which is its own, he has soothed our wounded vanity by offering to all the world a signal illustration of the capacity of his race to provide for neighbor peoples the leaders of whom they manifestly stand in need. In asking him to allow us on this memorable day to invest him with our purple we are sensible that the honoris causa in his new diploma denotes an honoring which is mutual." The other D.D.'s included Dr. Scott Lidgett as the head of United Methodism, Dr. Milligan of Greek papyri fame, Principal D. S. Cairns of the Church of Scotland college, Aberdeen, and Principal A. G. Hogg of Madras.

* * *

Woman Pioneer Honored

Two of the most interesting conferments were those upon Sir James Crichton-Browne, the oldest living graduate of the university, who at 93 was still hale and hearty, and upon Miss Frances H. Simson, the only woman honored, whose eulogy read: "She is a survivor of the plucky band of eight ladies who, having been unofficially taught and examined up to the M. A. standard, were admitted to the degree retrospectively when the university received statutory powers to confer it without distinction of sex. In the general struggle for the rights of her sex, if Miss Simson did not endure chains or imprisonment, she played a useful and decorous part for all that, as when before the house of lords she pleaded the claim of women graduates to the parliamentary franchise."

* * *

Archbishop Praises Scotland's Democracy in Education

The archbishop of Canterbury, in a felicitous speech, pointed out the great part played in the national life by the Scottish universities. At a time when Oxford and Cambridge were the possession of a privileged class, the Scottish universities opened their doors to all without favor who came with the mere desire to learn—the sons of crofters and shepherds, of miners and farmers and tradesmen, of ministers and lawyers, sat together in the classrooms. When in England there was no ladder to education at all, it was possible in Scotland for any lad o' pairts to pass direct from the parish school to the university. He went on to speak of the many great names forever to be associated with Edinburgh university, such as Lister and Simpson. In the throng of students as they passed, they seemed to see the genial smile of Walter Scott, or the moody brow of Thomas Carlyle, or the dark eyes of Robert Louis Stevenson, or the figure, diminutive in stature but rich in imagination, having the name of James Barrie. They passed as in a dream, and one awoke in that noble hall to see that last figure enthroned as chancellor, that distinguished company, and one felt most deeply the unending and enthralling spell and the romance of history.

There was later a broadcast service from St. Giles cathedral, when Sir George Adam Smith (newly appointed chaplain to the king in Dr. Donald Fraser's place) preached.

* * *

Barrie Greets College For Workers

Sir James Barrie spoke in his whimsical way at several of the functions, but at none with greater effect than at the opening ceremony of Kirk o' Field college, a new educational establishment for working people, housed in a reconstructed cinema hall, near to the spot where Darnley was murdered, when the old Kirk o' Field house was set on fire. He suggested that this venture to aid the unemployed should take as its motto, "Out of fire through darkness into light," with the colors of red, black, and yellow. He told the audience how it was offered to the men to have entertainments here, how they had conferred together and then had answered that though they liked entertainments, they thought in the stress of the present affairs they would prefer that they just have more lectures of an educational character. "They are going to get what they want," he concluded, "more lecture, more instruction. All hail to them, and to everyone in Edinburgh connected with this movement!"

MARCUS A. SPENCER.

Socialists to Meet Next Year in Detroit

Detroit, Mich., has been chosen as the place for the next national convention of the socialist party, in May, 1934.

Hero Convicts Given Liberty

Freed After Submitting to Inoculations for Sleeping Sickness—Acquittal Likely for Shooting Evangelist

(Correspondence from Memphis)

MEMPHIS, Nov. 11.—Ten pardoned convicts walked out of the prison camp at Parchman, Miss., on Oct. 30, not only without stain of dishonor but actually hailed as heroes. They were the men who submitted to mosquito bites when the United States Public Health service, cooperating with the Mississippi state board of health, tried to learn if the sleeping sickness was transmitted by the mosquito. The men had little to gain by the offer of their lives since all were short termers, a circumstance which has added to the honors heaped upon them.

* * *

Expect Acquittal of Shooting Evangelist

It is the opinion of this correspondent that Rev. Dale S. Crowley, who shot the janitor of the Baptist tabernacle in Jonesboro, Ark., last month, will be acquitted. He is now out on bail and it is doubtful whether an Arkansas jury will convict a man for being a little quick on the trigger. After all, gun toting is a common practice in the south, and shooting out one's grievances with an opponent is considered by many people to be a civilized method of action. For example, an editor and a politician shot it out last year in Mississippi, while early this month a landlord and his tenant shot out a long standing feud in the streets of the bustling little city of Corinth, Miss. Meantime Rev. A. Reilly Copeland of Waco, Texas, announces that he is going to conduct a revival at the Jonesboro tabernacle despite the fact that the prosecuting attorney wired him he was not wanted. The observer might think Jonesboro was sick of revivals by this time, but the observer would be wrong. Revivals are the principal indoor sport of the region.

* * *

Methodist Pastors Leave Memphis Pulpits

Three Southern Methodist bishops are to retire within a few months because of the ruling which makes retirement obligatory at the age of 72. They are Bishop H. M. Du Bose of Tennessee, Bishop Collins Denny of Richmond, Va., and Bishop W. A. Candler of Atlanta, Ga. At the meeting of the Memphis conference which will have been held by the time this report sees print, three major changes will have been made in the personnel of the Methodist clergy of Memphis. Rev. Hubert D. Knickerbocker is leaving First Methodist, largest church of the denomination in this part of the south. Dr. Knickerbocker's son, Berlin press correspondent, was honored recently by American Jewry as one of the ten who had done most for the Jewish cause during the past year. Dr. J. P. Mitchell leaves St. John's, the "swank" Methodist church of the region, while the cause of Memphis liberalism will suffer in the removal of Dr. Richard L. Ownbey of Trinity to some parish in western North Carolina. Memphis has, however, made a gain, in the coming to the Lindsay Memorial Presbyterian church (Northern Presbyterian) of Rev. Josiah Sibley. Dr. Sibley, a native southerner, has spent many years in northern pulpits and returns to the south much of a liberal in his general outlook, and is preaching strong sermons with a marked social outlook.

* * *

Historic Baptist Church Holds Leadership

On Nov. 12, the First Baptist church of Memphis celebrated its 94th year of existence with a homecoming Sunday. The first building was a log house near where Court square now is, in the very heart of the downtown district. Here the Baptist church with 11 members was organized. During the civil war the building was used by the federal troops and was badly damaged. Only with great difficulty was the congregation reassembled after the war and a minister called. In the yellow fever epidemic of 1878 First Baptist lost by death no less than 150 members. The church during the 32-year pastorate of Dr. A. U. Boone grew until today it has a membership of more than 2,000. The present pastor, Dr. R. J. Bateman, came here three years ago and has rapidly made a place for himself as one of the most forward looking ministers in Memphis, identifying himself with movements outside his denomination in a way that almost sets a record among Southern Baptists. For instance, it was at Dr. Bateman's church that Stanley Jones held his magnificant ministers' meeting last spring where things were said that this writer never thought to hear in a southern orthodox pulpit on such subjects as missions, communism versus Christianity, the treatment of the Negro. It may be of some interest to people who have prophesied either that Protestantism was dead, or that it must succomb to a Catholicizing movement, to learn that in Shelby county, in which Memphis is situated, the Baptist

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membership increased last year from 18,885 to 21,565, a gain of 2,683.

* * *

Negro College Shows Rapid Growth

Le Moyne college (Negro) continues to make great strides under the leadership of its Harvard-educated president, Mr. Frank Sweeney. Originally a grammar school, Le Moyne has in the last few years grown to be a recognized senior college. Whereas it has drawn heretofore mainly from Memphis and surrounding territory, its students now come from all over the south, with a few even from northern states. This wider appeal has been made possible by the system of approved boarding homes for students which Mr. Sweeney has put through. There are no students living in dormitories, all from out of town being obliged to live at one of the approved homes. While great changes have already been made in the campus of the school, another summer of building lies ahead, what with the completion of the new athletic field and gymnasium, and possibly still other buildings, in 1934. The college will also make a strong bid for public notice in Memphis during the Christmas season when the municipal auditorium will be used for the presentation of a Christmas pageant, "The Good Shepherd," in which 500 Negroes will take part under the leadership of Prof. Robert W. O'Brien, head of the department of sociology and formerly manager of a Boston stock company.

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Schools in Peril

The latest hopeful prospect in our fair city is that the entire Memphis school system may be closed on Feb. 1 due to the inability of the city to collect its taxes, while even with schools open classes at present are so large as to make good teaching an impossibility. At a recent meeting of the Teachers' union, which here as in other American cities is frowned upon by the politicians as a dangerous organization, a demand was made that teachers' salaries in Memphis be restored to the level before the cuts of a year ago. But with the present inefficient and antiquated fiscal system the city cannot meet such a demand even if it wants to. No interested observer can fail to be moved by the prospect of seeing the south lose the gains which it has been making in recent years in the educational field.

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Oxford Group Active In the South

The Oxford groups (Buchmanites to their critics) are conducting house parties throughout the south this winter, having already held large meetings at Macon, Georgia, Greenville, S. C., and Richmond, Va. In the Macon team were such well known groupers as Rev. "Sam" Shoemaker of Calvary Episcopal church, New York city, and Rev. Sherwood (Sherry) Day, of Hampton, Va. The first meeting at Macon, a full dress reception in the Hotel Dempsey, drew more than 600 people, while during the week that followed meetings ran to as high as a thousand. While there was one critical sermon preached against the groups by a liberal Jewish rabbi at Macon on the ground that social justice should be the main objective of religion today, on the whole the reception given was very cordial, leading men of most Protestant denominations identifying themselves with the meetings. This correspondent attended the Macon meeting for three days and saw none of those allegedly unpleasant features for which the groups have so often been severely criticized. He saw, on the other hand, an intelligent, enthusiastic, happy group of people whose personal conviction of a vital experience of the Lord Jesus Christ was so fresh and convincing as to disarm even those who came prepared to find defects.

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Memphis to Have New Hospital, Lower Electricity Rates

There is always good news where there is bad, and to offset some of the bad it may be said that Memphis is soon to have a new $1,000,000 general hospital to replace the present utterly inadequate institution. Also, since the Tennessee Valley Authority has begun its activities at Muscle Shoals, the Memphis Power and Light company has been moved to offer "a substantial reduction in electricity rates." As Muscle Shoals is not to produce natural gas there is no corresponding reduction in gas rates, a commentary on the real reason for the electricity cut. Truth of the matter is that the utility companies are badly frightened at the threat of the government power proposition and are going to take strong measures to preserve their monopolies.

JOHN CLARENCE PETRIE.

Canon Streeter Will Lecture at Seabury-Western Seminary

Canon B. H. Streeter, of Queen's college, London, has been invited to preach the Hale sermon, after Easter, at Seabury-Western seminary in Evanston, Ill. His subject will be "The Church and Modern Psychology."

Negro Woman Educator Dies in Georgia

Miss Lucy C. Laney, founder of the Haines normal and industrial institute, Augusta, Ga., died last month. Miss Laney's parents were slaves, but her father became a Presbyterian minister. In 1883 she started a school for neglected colored children in the basement of a Presbyterian church of Augusta and from this developed the institute which today has seven buildings and which at times has had as many as 900 students and 34 teachers.

California Church Federation Has New Leader

Rev. Ralph W. Bayless, for the past nine years in charge of the work of the Presbyterian board in northern California, has been elected executive secretary of the California state church federation, to succeed the late Rev. F. M. Larkin.

Dr. Vanneman, Medical Missionary In Persia, Dies

Dr. William S. Vanneman, since 1890 a medical missionary of the Presbyterian church at Tabriz, Persia, died Oct. 29.

Dr. Robertson 45 Years at Southern Baptist Seminary

Dr. A. T. Robertson, who has recently celebrated his 70th birthday, has been in active service as a teacher in the Southern Baptist seminary, at Louisville, Ky., for 45 years. His field has been that of New Testament interpretation. When Dr. John A. Broadus died in 1894, Dr. Robertson was elected as full professor in charge of the department. His outstanding literary work is his Greek Grammar of the New Testament.

Miss Earhart Says Old Men, Women, Should be Drafted for War

Amelia Earhart, transatlantic flier, offered as her contribution to Armistice day celebration the suggestion that in wartime women should be treated no differently from men. They should be drafted and made to do the dirty work and real fighting instead of dressing up and parading down the streets. "Also I believe the oldest men should be drafted first. They are the ones who start war." It is possible that Miss Earhart has been reading Dr. Charles M. Sheldon's story "All Over Forty," recently published in The Christian Century.

Dr. Harry Ward Tours Country

Prof. Harry F. Ward of Union seminary, secretary of the Methodist federation for social service, is making a coast to coast tour of the country, speaking on the present social crisis and also conducting forums.

Dr. J. M. M. Gray Named Chancellor Of American University

Rev. Joseph M. M. Gray, minister of Central Methodist church, Detroit, has been elected chancellor of the American university, at Washington, D. C. He will assume his new duties Jan. 1, when he will succeed Bishop E. H. Hughes, who has been at the head of the university as acting chancellor since last January. Dr. Gray earned his A.B. at Dickinson and his B.D. at Drew. Since his ordination in the Methodist ministry in 1901, he has spent most of his ministerial years in the Baltimore conference. At present the American university consists of a graduate school offering advanced degrees in philosophy and social sciences, a school of political science, and a college of liberal arts.

Dr. McCluer Inaugurated as Westminster College Head

Dr. Franc L. McCluer was inaugurated as president of Westminster college, Presbyterian men's college located at Fulton, Mo., on October 28. Dr. McCluer graduated at Westminster in 1916, and later became a member of its faculty as a professor of social science. He received a Ph.D. degree at the University of Chicago in 1924.

Texas Methodist Leaders Demand Movie Reform

Methodist ministers and laymen of Texas, recently in conference at Tyler, passed resolutions demanding that the forced block-booking and blind-booking of pictures be abolished. "We believe also that for the welfare of our country the state department should be given power to stop the exportation to foreign countries of such films as that department may consider likely to misrepresent our country."

Make Survey of Auburn Seminary

A committee of 15 distinguished mini-

sters and laymen has been appointed by the board of directors of Auburn seminary, at the request of the faculty, to make a survey of the institution, studying its functions, work, service, resources and prospects, and to present recommendations on the basis of its findings. Dr. John McDowell is chairman of the survey committee; among the other members are Dean L. A. Weigle of Yale, Dr. J. V. Moldenhawer of New York city, Rev. Frank L. Janeway of Buffalo and Rev. R. R. Edwards, Cornell university religious director.

W. C. T. U. on the Passing Of Prohibition

Declaring that the repeal of prohibition was a "tragic error," the leaders of the W. C. T. U. call now for education in the harmful effects of alcohol to check the liquor traffic. Repeal has been accomplished, according to the women's organization, by the wets' capture of the metropolitan press, the moving picture industry and the radio. Prohibition will return, the women believe, but not in this generation.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Berkeley Square

(Leslie Howard, Heather Angel) (Fox) Charming, romantic masterpiece for the intelligent, beautifully written and directed. Twentieth century New Yorker invades his ancestral 18th century London home. Superb acting by Howard and fine cast of supra-Hollywood quality. A motion picture that is art.

For A: Excellent. For Y: Fine though mature. For C: Beyond them.

The Big Executive

(Richard Bennett, Ricardo Cortez) (Para) Struggle between financial giants, old conservative and young fire-brand. Age wins and crushes youth, but young love saves the day. Utterly sordid atmosphere of money-getting, with little relief except Bennett's fine character portrayal.

For A: Ordinary. For Y: No. For C: No.

Deluge

(Peggy Shannon, Sidney Blackmer) (RKO) Hash of violent disaster and complex sex stuff too absurd to be worth while. Destruction of New York city by trick photography is the hardly impressive big feature of what may be called as a whole merely an emotional stunt picture. Pathetically unconvincing.

For A: Mediocre. For Y: No. For C: No.

Female

(Ruth Chatterton, George Brent) (1st Natl.) Artificially built to give typical sex role for Chatterton and fine role by Brent. At office a super-woman executive; at home sensuous seductress of any man she fancies. Scorns marriage till "right man" comes, etc. Sensuality made alluring and highly rewarded at the end.

For A: Well done of kind. For Y: Unwholesome. For C: No.

The Invisible Man

(Claude Rains) (Univ.) Super-thriller on preposterous but rather original theme of scientist who learns to make himself invisible and works terror and destruction till killed. Gruesome, morbid, tense, well played by whole cast, and with exceedingly clever trick photography to produce invisibility.

For A: Notable of kind. For Y: Exciting. For C: Too strong.

Ladies Must Love

(Neil Hamilton, June Knight) (Univ.) Cheap as its title, sex stuff in worst possible taste. Four gold-diggers, instead of one, operate on men and pool their earnings, until "real love" ruins the racket. A brazen bid for the quarters of the vacuous and prurient-minded.

For A: Trash. For Y: Pernicious. For C: No.

My Weakness

(Lew Ayres, Lillian Harvey) (Fox) Ridiculous production, supposed to be whimsical farce comedy. The whimsy is mostly silly, the sex stuff cheap, the rhymed dialogue stupid, and the acting elementary. Photography is good but not worth the cranking, to say nothing of the film.

For A: Stupid. For Y: Trash. For C: No.

Best Recent Films for the Family:

Dangers of the Arctic	F. P. 1
Paddy the Next Best Thing	Way to Love
Lady for a Day	S.O.S. Iceberg

Films of Special Interest to Adults

The Good Companions	Doctor Bull
Voltaire	Ever in My Heart
One Man's Journey	Bitter Sweet

BOOKS RECEIVED

Samuel Pepys, the Man in the Making, by Arthur Bryant. Macmillan, $3.00.

The Bible of Bibles, by Frank L. Riley. J. F. Rowny Press, Santa Barbara, Calif., $7.85.

Public Opinion and World Politics, edited by Quincy Wright. University of Chicago Press, $3.00.

Christmas Tree, by Lady Eleanor Smith. Bobbs-Merrill. $2.50.

Juvenile Detention in the United States, by Florence M. Warner. University of Chicago Press, $2.50.

The Business Man of Syria, by Charles Francis Stocking and William Wesley Totheroh. Maestro Co., Chicago, $2.50.

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